THE

PAHLAVI TEXTS

Contained in the Codex MK copied in 1323 A. C. by the Scribe

Mehr-Âwân Kaî-khûsrû

EDITED BY

THE LATE DASIUR JAMASPJI MINOCHEHERJI JAMASP-ASANA, M. A., Ph. D., D. C. L.

II

WITH

AN INTRODUCTION

BY

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INTRODUCTION.

Early in the year 1896, the late Dastûr Jamaspji Minochehrji Jamasp-Asana undertook to edit the unique Pahlavi texts contained in his old codex MK. He could not hastily proceed with the work, on account of the difficulties of securing copies of the old codex, of deciphering it, and collating with other MSS., and on account of his multifarious engagements. In the summer of 1897, he laid before the public the first part of the Pahlavi Texts containing 1) Ayîbâtkâr-î Zarîrân, 2) Shatûnîhâ-î Aîrân, 3) Awadîh va Sahîkîh-î Sigistân, 4) Khûsrû-î Kavâtân va Rîtak-î, 5) Andarzîhâ-î Pêshînî-kîn, and 6) Chîtak Andarz-î Pôryôtakeshân. All the remaining texts were printed off before his death, but the introduction of the texts remained to be written. At the suggestion of Dastûr Kai-khusru I undertook to write the introduction to these texts, and it is to be regretted that the texts could not be published earlier, as I had to put off writing the introduction on account of pressure of work. I intend giving here a description of the MSS. used, short summaries of the texts, and a few critical notes on them.

DESCRIPTION OF THE MSS.

MK.

The old codex MK, now in Dastûr Kai-khusru Jamaspji Jamasp-Asana's possession, elsewhere called J₁, is 7" × 4", written 14 lines to a page upto fol. 128a, after which this regularity is not observed, the succeeding folios upto the end being written 16 to 22 lines to a page. was written by an Irânî Môbad named Mehr-Âwân Kaî-khûsrû, whose ancestor as well as himself were called to India in order to assist the Parsi Môbads in the study of their religious literature. It must have originally contained 163 folios1, out of which 21, viz., fols. 0, 63, 66, 68, 112-125, 137 wrongly marked 140, 161, and 162, have been lost. Of these 21 folios, only 4, viz., fols. 63, 66, 68, and 137 wrongly marked 140, must have been missing at the time when Dastûr Jamshîd Jâmâsp made his copy. Fols. 0, 111b, 126a, 137a, and 144b, (wrongly marked 140a, and 141b), have been left blank. The folios 8-9, and 137-144 must have been misplaced long before Dastûr Jamshîd Jâmâsp made his copy, as appears from the confusion in his copy, where fol. 9 is copied before fol. 8, and the folios 137-144, marked wrongly in MK by the renumberer, ought to be placed in the following order:—140 (missing), 139, 137, 138, 143,

¹ But see "Grundriss der Iranischen Philologie, II band, III lieferung, Pahlavi Literature," by E. W. West, p. 111, § 69, where it is said to have 142 folios, about 38 others being lost.

144, 142, 141. It is possible that the ten folios 136-145 originally formed one quire1, and the misplacement occurred by a wrong folding of the quire. After a strict review of the folios, which as yet remain connected with one another, I am led to infer that the MS. is not made up in quires of a fixed number of folios. From the spots of Indian gum on the inner margins of the folios, I have tried to find the connections of the folios, and infer that fols. 0-11, 12-23, 24-35, 36-47, 48-59, 60-69, 70-81, 82-91, 92-99, 100-113 must have formed ten quires, out of which, six are made up of 12, two of 10, one of 14, and one of 8 folios. A blank leaf must have preceded the first quire, I call it fol. 0, but it is now missing. In the 2nd quire, fols. 16 and 17 are connected with fols. 19 and 18 respectively. In the 3rd quire, fols. 27, 28, and 29 are connected with fols. 32, 31, and 30 respectively. In the 4th quire, fols. 38, 39, 40, and 41 are connected with fols. 45, 44, 43, and 42 respectively. In the 5th quire, fols. 50, 51, 52, and 53 are connected with fols. 57, 56, 55, and 54 respectively. In the sixth quire, made up of folios 60-69, folios 64 and 65, which are exactly in the middle of the quire, are connected with each other; folios 63 and 662, which ought to have been connected together, are missing; and fol. 68, which might have been connected with fol. 61, is also missing. In the 7th quire, fols. 73, 74, and 75 are connected with fols. 78, 77, and 76 respectively. In the 8th quire, fols. 84, 85, and 86 are connected with fols. 89, 88, and 87 respectively. In the 9th quire, the fols. 95 and 96 only are connected with each other. In the tenth quire, fols. 102, 103, 104, 105, and 106 are connected with fols. 111, 110, 109, 108, and 107 respectively, and the last two folios 112 and 113, which are missing, ought to have been connected with fols. 100 and 101. Folios 114-125 which are missing must have formed a quire of 12 folios. Folios 126-135, 136-145, 146-155, and 156-162 must have formed 4 quires, of which 3 are made up of 10, and 1 of 6 folios. In the 12th quire, fols. 129 and 130 are connected with fols. 132 and 131 respectively, and fols. 130 and 131 make up the middle folios in the quire. Of folios 136-145, folios marked by mistake 138 and 143 are connected together, and I believe that the missing folio, wrongly marked 140, must have been connected with the folio wrongly marked 141, and that one of its sides and most probably the b side must have been left blank, as the a side of its companion folio, i. e., the folio wrongly marked 141, is left blank. Thus, if these inferences as regards the formations of the quires be correct, the MS. must have been made up of 15 quires. The first 110 folios are in a tolerably good condition, but the folios 126-160 are so badly torn and worn out that it would have been impossible to edit them in the absence of Dastûr Jamshid Jâmâsp's copy and the old codex DP, in the possession of Shams-ul-Ulama Dastûr Darabji Peshotanji Sanjana.

But see the texts, p. 127, n. 8, where fols. 137-144 are supposed to have formed a quire. After a second consideration I have come to the above conclusion.

See G. d. I. P., II, III, p. 112, § 73. Dr. West supposes about eight folios to have been lost after fol. 62.

The texts contained in the codex MK, and the numbers of folios occupied by them are as follows:—

- 1 Ayîbâtkâr-î Zarîrân,—fols. 1-19b, l. 4.
- 2 Shatûnîhâ-î Aîrân,—fol. 19b, l. 5-fol. 26a, l. 6.
- 3 Awadîh va Sahîkîh-î Sigistân,—fol. 26a, l. 7-fol. 28a, l. 4.
- 4 Khûsrû-î Kavâtân va Rîtak-î,—fol. 28a, l. 5-fol. 39a, l. 3.
- 5 Chîtak Andarz-î Pôryôtakêshân,—fol. 39a, l. 4-fol. 47b, l. 12.
- 6 Andarz-î Dânûkân val Mâzdayasnân,—fol. 47b, l. 13-fol. 51a, l. 11.
- 7 Andarz-î Khûsrû-î Kavâtân,—fol. 51a, l. 12-fol. 53a, l. 4.
- 8-11 Andarzîhâ-î Pêshînîkân, contg. 4 passages,—fol. 53a, l. 5-fol. 55a, l. 9.
 - 12 Andarz-î Anûshak-rûbân Âtûnpât-î Mânaspandân,—fol. 55a, l. 10-fol. 65b.
 - 13 A fragment,—fol. 66a, ll. 1-13.
 - 14 Andarz-î Vêh-zât Farkhô Pîrûz,—fol. 66a, l. 14-fol. 70b, l. 2.
- 15-16 Two passages,—fol. 70b, l. 3-fol. 71b, l. 6.
 - 17 Sakhun ayôchand Âtûn-Frenbag-î Farkhô-zâtân,—fol. 71b, l. 7-fol. 72a, l. 12.
 - 18 Vâjakîhâ-î Bakht-âfrît va Âtûnpât-î Zartôshtân,—fol. 72a, l. 13-fol. 73a.
 - 19 Hankhatûnishn-î Mandûm-î Gêtî,—fol. 73b, ll. 1-12.
 - 20 Colophon of the original from which the preceding texts were copied,—fol. 73b, l. 13-fol. 74α, l. 6.
 - 21 Colophon of MK,—fol. 74a, l. 7-fol. 74b, l. 3.
 - 22 Nîrang-î Zahar bastan,—fol. 74b, ll. 4-11.
 - 23 Kârnâmak-î Artakhshîr-î Pâpakân,—fol. 74b, l. 12-fol. 108a, l. 7.
 - 24 Ayîbâtkâr-î Vazôrg-Matûn, §§ 1-28,—fol. 108a, l. 8-fol. 111a.1
 - 25 [Badnâ-î Fravartîn yôm-î Khûndat.]
 - 26 Darakht-î Asûrîk §§ 9-54,—fol. 126b-fol. 130a, l. 7.
 - 27 Vajârishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr,—fol. 130a, l. 8-fol. 133b, l. 12.
 - 28 Andarz-î Dastûbarân val Vêh-dînân,—fol. 133b, l. 13-fol. 136b.
 - 29 A fragment from the Mâtîgân-î Sî-rôz,—fol. 139a, (138), ll. 1-10.
 - 30 Panj hîm-î Âsrûnân,—fol. 139a (138), l. 11-fol. 137a (139), l. 10.
 - 31 Âyînînak nâmak yektîbûnishnîh,—fol. 137a (139), l. 11-fol. 142b (143), l. 5.
 - 32 Patmânak-î Katak-khûtâîh,—fol. 142b (143), l. 6-fol. 145b, l. 11.

Fol. 111b is blank; fols. 112-125 are missing.

- 33 Vâjak-î acchand-î Âtûnpât-î Mânaspandân,—fol. 145b, l. 12-fol. 151b, l. 6.
- 34 Dârûk-î Khûnsandîh,—fol. 151b, l. 7-fol. 152a, l. 7.
- 35 Sitâyînîtârîh-î sûr âfnîn,--fol. 152a, l. 8-fol. 154b, l. 15.
- 36 Matan-1 Shâ-Vaharâm-1 Varzavand,—fol. 154b, l. 16-fol. 155b, l. 13.
- 37 Hîm ya kherat-î Farkhô Gabnâ,—fol. 155b, l. 14-fol. 160a, l. 2.
- 38 The completion of the book and the colophons—fol. 160a, l. 3-fol. 160b.

As regards the original MS. from which Mehr-Âwân Kaî-khûsrû copied these texts, we learn from two colophons written at the end of the 'Ayîbâtkâr-î Zarîrân', and the 'Hankhatûnishn-î Mandûm-î Gêtî', that a Môbad named Dîn-panâh, son of Aêtrapâê, son of Dîn-panâh had written the first nineteen texts for a Parsi, named Shâ-zât-î Shâtân Farkhô Aûharmazd and that his MS. was found in a Fire-temple of Broach. I here give the transliteration and translation of the two colophons.

I. Frajapt pavan shnum shâtîh va râmishn; Vahisht-baharak bôpât Vishtâsp pûhar Lûrâspânicha, va Zarîr, Bastûr, î Spendyât, pavan ham âyînîn Frashâvart-î Jâmâspân, va Gerâmîk-kant pûhar Jâmâsp, Pât-khûsrû, va Pât-gîsû, mavan khût-bôrt nâm hômand! Harvîn vâspûharkân gavân aêri-khtârân gâsîh ajpar bôpât, pavan Vahisht bâmîk pavan asar-rôshanîh nishîm varzâvandân! Harvîn awzûn bôpât, aîgh rûbân anûshak bôpât! Aîgh Dîn-panâh nipisht hômanêt, shât pîrûz bôpât Shâtân zât! Pûhar Shâtân yakhsûnât! Farkhô bôpât vad hazârân shantân gatân-î yôm frashkant âzât mân magân mân! Harvin chabun awzûn bôpât aîgh-tân khût banâ ramît! Zakar ma(va)n karîtûnêt farkhô nipîk pavan hûnîhâtîh Rûstîm Matûn-Âpân sham ayîbâtînêt, mavan-ash pachîn nipishtak yahavûnt. Li dîn-bandak Matûn-Âpân Kaî-khûsrûb nipisht. Mavan karîtûnêt lenman pavan nyôkîh sham ayîbâtînêt! Pavan tandûnestîh pavan lidenman gêtî âzât, banâ pavan vatartân-î tan nishîm varzâvandân! min dînîk fanzandân, mavan yahavûnt hômanan nipishtâr baên lidenman gêtî âzât! Shapîrân pîrûz bôpâc, sarîtar pazdêm dâm!

"Completed with propitiation, rejoicing and delight. May Vishtasp, son of Lûrasp, and Zarîr, Bastar, and Spendyat, in the same manner Frashavart of Jamasp, and Geramik-kart, son of Jamasp, Pat-khusra, and Pat-gisa, who are bearers of (good) name, attain paradise! May all the princes, warriors, and saviours have an exalted seat in the resplendent paradise, in endless light, the seat of the glorious! May every one (of them) be beneficent, that is, may the soul (of every one of them) be immortal! Since Dîn-panah wrote this, may (he) born of Shat be glad and glorious! May the son of Shat preserve (these writings)! May the noble house and residence be auspicious for thousands (of) years, upto the day of the renovation! May every possession which you yourself secured be increasing! May the man who reads (these) auspicious writings remember,

The last two folios are lost.

with good nature, the name of Rûstîm Mehr-Âwân who had written the book. I, the servant of Faith, Mehr-Âwân Kaî-khûsrû copied it. May he who reads (the copies) remember our names with goodness! (May we be) free in this existence with soundness of the body! (May our souls have), moreover, the seat of the glorious after passing (away from) the body! (May I have) from religious progeny, who have been a scribe, free in this existence! May the good be victorious! May the wicked creation be fallen!"

II. Denman ayîbâtkârîhâ nipishtak bût yakavîmûnât pavan badnâ Vohûman-î baên Shant se sad vîst î chehâr, yêm Dadû-pavan-Âtûn, dêr zîvât Dîn-panâh-î Aêtrapâê-î Dîn-panâh, min bahar-î dêr zîvât Shâ-zât-î Shâtân Farkhê Aûharmazd rûê, mavan-shân rûbân anûshak yahavûnât. Baên Brûgach yahavûnt pavan Âtâsh-katak.

"These memoranda had been written in the month Vohûman, in the year 324, (on) the day Daê-pa-Âdar, (by) Dîn-panâh, (son) of Aêtrapâê, (son) of Dîn-panâh—may he live long!—for Shâ-zât, (son) of Shât, (son of) Farkhô Aûharmazd,—may he live long!— May their souls be immortal! They (these memoranda) were in Broach, in the Fire-temple.

From the date contained in the second colophon, we see that Mehr-Âwân copied from a MS. which was 367 years old at the time, as his copy is dated 691 A. Y. We do not know how many scribes copied the original MS.; but from the former colophon, and the altered text of the 2nd colophon in TD, which is given below, it will be seen that Mehr-Âwân Kaî-khûsrû's ancestor, Rûstîm Mehr-Âwân, and Aêrpat Kâmdîn Shaharyâr Nêryôsang Samand had copied the MS. The 2nd colophon in TD runs thus:—

Denman ayîbâtkârîhâ nipishtak bût yakavîmûnât pavan badnâ Antavahisht-î Shant hazâr haftât-haft Hindûstûnîk, yôm-î Gôsh, dêr zîvât Dînpanâh-î Aêtrapâê-î Dîn-panâh, min bahar dêr zîvât Shâ-zât-î Shâtân-î Farkhô Aûharmazd râê, mavan-shân rûbân anûshak yahavûnât! Baên Brûgach yahavûnt Shâgart-katak nipisht. Frajaft. Li dîn-bandak Kâmdîn Aêrpat-zât Aêrpat Shatûn-ayîbâr Aêrpat Nêryôsang Aêrpat Samand nipisht.

"These memoranda had been written in the month Ardibehesht, of the year 1077 Hindûstânî, (on) the day Gôsh, (by) Dîn-panâh, (son) of Aêtrapâê, (son) of Dîn-panâh—may he live long!—for Shâ-zât, (son) of Shât, (son) of Farkhô, (son of) Aûharmazd—may he live long!—May their souls be immortal. (These memoranda) were at Broach, written (in) a school. Completed. I, the servant of religion, Kâmdîn, Aêrpat-born, (son of) Aêrpat Shaharyâr, (son of) Aêrpat Nêryôsang, (son of) Aêrpat Samand copied it."

² See G. d. I. P., II, III, p. 113, § 76n. Dr. West thinks that the year ought to be 624 A. Y. As the figure six is written in Pahlavi by writing 3 + 3, he supposes that the first figure 3, being eaten away in MK, is not copied in JJ. But the year 1077 Hindústâni, found in the colophon of TD, corresponds to 1021 A. C.; this leads me to infer that the year 324 A.Y. corresponding to 956 A. C. is correct.

On comparing this altered text in TD of Dîn-panâh's 2nd colophon with the original text in MK, I infer that a later copyist, who has not mentioned his name, has made some confusion while transcribing it. He seems to have altered Dîn-panâh's date of writing the MS., substituting the date (year 1077 Hindûstânî, month Ardibehesht, and day Gôsh,) at which he himself copied the MS. The month Bahman, day Daê-pa-Âdar, 324 A. Y. corresponds to 29th January 956 A. C., and the month Ardibehesht, day Gôsh, year 1077 Hindûstânî corresponds to 23rd April 1021 A. C. As there is a difference of 65 years between the two dates, it does not seem very probable that Dîn-panâh himself wrote also the colophon with the Hindûstânî date. If Kûmdîn Shatûn-ayîbâr (Yazt-ayîbâr) Nêryôsang Samand (Shâhmart) be the grandfather of Aêrpat-zâtak Ûstât Pêshyôtan Râm Kâmdîn Yaztyâr Nêryôsang Shâhmart (Gâyômart), it is likely that he made his copy about sixty years before Mehr-Âwân Kaî-khûsrû.

The two Pahlavi colophons of Mehr-Awan Kai-khusru himself, to be found on pp. 83, 167-168 of the texts, run as follows:

- I. Denman ayîbâtkâr baên yôm Khûrshît, badnâ Shatnîvar, Katîm vahîjakîk Shant-î shash sad navad-ayôk, baên shatûn Tâmnak, pavan jazîrak zarûe, li dîn-bandak Matûn-Âpân Kaî-khûsrû Matûn-Âpân Aerpat nipisht. Vad sad va panjûh shant kâr framâêt!......
- "I, the servant of Faith, Mehr-Awân Kaî-khûsrû Mehr-Awân, the priest, wrote this memorandum in the district of Tâmnak, in the island of the sea, on the day Khûrshîd, (of) the month Shahrîvar, (of) the old ecclesiastical year 691. May it be useful till a hundred and fifty years!........"
- II. Frajāmînît denman nipîk pavan Hindûkân, pavan shatûn Tânak, pavan Âtâsh-bêtâ, baên yôm Fravardîn va badnâ Âtûn vahîjak madam shant shash sad navad-ayôk. Li dîn-bandak Aêrpat-zât Matûn-Âpân-î Kaî-khûsrûb-î Matûn-Âpân-î Spendyât-î Matûn-Âpân-î Marzpân-î Bahârâm nipisht. Kanâ mavan karîtûnât va âmûzât, afash kâr azash vabîdûnât, afash pachîn azash vabîdûnât, li mavan nipishtâr hômanam pavan nyôkîh arzânîk yakhsûnât, va âkhar min vatart pavan patîtîk arzânîk yakhsûnât, afash pavan gêtî tan hûsrûb, afash pavan mînôê rûbân ahlûb yahavûnât! Aêtûn yahavûnât! Aêtûn yahavûnât!

² Supposing the month given to be Kadimi.

[•] See Dastûr Peshotanji's Ganje Shâyagan, Gujarati Introduction, p. 3.

See Dastûr Hoshangji and Haug's Ardâ Vînâf, p. 246. Samand might possibly be a corruption of Shâhmart (Gâyômart), or vice versa.

⁴ It is difficult to ascertain whether 'Tâmnak' is our modern Thânâ or Damaun. Dr. West reads it 'Tâmôk'. From the 2nd Pahlavi colophon and the Sanskrit colophon it seems that the place referred to is very likely Thânâ.

"This copy was finished in India, in the district of Tanak, in the fire-temple, on the day Fravardın, and the ecclesiastical month Adar, of the year 691. I, the servant of Faith, Aêrpat-born, Mehr-Awan, (son) of Kaıkhusru, (son) of Mehr-Awan, (son) of Spêndyat, (son) of Mehr-Awan, (son) of Marzpan, (son) of Baharam, wrote it. May he who reads and learns (it), makes use of it, (or) copies it, consider me, who am the scribe, worthy of blessing, and worthy of the absolution after death! May his person be famous on earth, his soul holy in the spiritual existence! May it be so! May it be the more so! May it be auspicious!"

This 2nd colophon is followed by two moral maxims, another Pahlavi colophon, and a Rôz-nâmak, either written by another scribe, who may have copied this MS., or by Mehr-Awân himself from an earlier copy prepared by him for a Parsi named Châhil. Only the day and the month are mentioned in the other colophon, the year is not mentioned. Here is the transliteration and translation of the colophon.

Yôm Dadû-pavan-Matûn, Badnâ Tîr, denman kûrâsak min bahar Châhil nipisht hômanam ; kanâ mavan dârêt, kanâ mavan karîtûnêt, valman râê, niyâkân valman râê Vahisht-bahar arzânîk dârêt.

"I wrote this copy for Châhil on the day Daê-pa-Mehr, (of) the month Tîr. May he who keeps it, he who reads it consider him and his forefather worthy of heaven "!

As MK fols. 161, 162 are lost, a portion of the Rôz-nâmak is taken from K_{\bullet} . MK fol. 161a must have contained the remaining portion of the Rôz-nâmak and the Sanskrit colophon, as appears from a strip of the folio, still sticking to ll. 7-11 of fol. 160b, containing some Sanskrit words which are now indistinct; the b page of the folio must have been left blank as appears from the same piece. The language of the Sanskrit colophon is corrupt. It is not a version of the Pahlavi colophon. It runs thus:

"In the year 1377 A.V., on Wednesday, the 14th day of the month Kârttika, corresponding to the day Fravardîn, month Âdar, 690 A. Y.,¹ the Parsi priest Mihirwân, who came from Persia, on an invitation by letter couched in very respectful terms, wrote this book of Shâh-nâma Gushtâsp, Pand-nâma Âdarbâd Mâraspand, in memory of the late Sângan, son of the late Châhil, in the district of Thânâ, at the time when Sûltân Gêyâsadîn came to the throne. May he who preserves and studies this book remember the pious forefathers of the late Châhil."

From this it seems that the Rôz-nâmak of Châhil's ancestors is specially written here to be remembered with reverence by all who read this work, and that Mehr-Âwân Kaî-khûsrû was specially called to India for assisting the Parsi priests in the study of their religious literature. The Hindu and the Yazdajardi dates given do not correspond to each other; The day Fravardîn, month Âdar, 690(1) A.Y., corresponds to 10th October 1321(2)

¹ It ought to be 691 A. Y.; see the date given in the 2nd colophon above.

A.C., considering the month given to be Shehenshahî; but Kartika, sud 14, Wednesday, Sanvat 1377, corresponds to 17th October 1320 A.C. Jamshid Jamasp makes a note in Persian, as regards this Sanskrit colophon, to the effect that the date in Sanskrit was written in the original from which he has copied it.

After this Sanskrit colophon there seems to have been the "Nîrang-î kharfastar zatan" in MK; Jamshîd Jâmâsp has copied it with a note in old obscure Gujarati to the effect that 'it is copied from what was written in the old MS.' The date at which this Nîrang was written is given below in old Gujarati. The Yazdajardi date, day Khûrdâd, month Spendârmat, 752 A.Y., seems to be Shehenshâhî and corresponds to 11th December 1383 A. C.; The Hindu date is imperfect, the day of the month is not given, and there is a mistake in writing the Sanvat; it is written Sanvat 1493, but it ought to have been Sanvat 1439, month Pausha, sud 5, Thursday. The custom of writing the Naôrôz-î Daryâî deserves attention. It seems to have been used during the reigns of the Mahomedan rulers of India.

JJ.

The MS. JJ, written at Navsari by Dastur Jamshid Jamasp, had somehow found its way to Persia: it belongs at present to the Manckji Limji Hataria's library bequeathed to the Parsi Community and is in the possession of the Trustees of the New Atash-Behram in Bombay. It is a MS., 8" × 7", written 16 to 18 lines to a page and contains 172 folios. The handwriting is very legible and an attempt is made to copy the Iranian style, so that we sh is very often distinguished from -49, and in the Iranian fashion is given the preference The first 73 folios contain a copy of the Pâzend version of the Bûn-Three folios are left blank and from fol. 77 commences the copy The copy ends with the end of the MS. on fol. 172. This copy was finished on the 1st day of the month Shahrîvar in the year 1136 A. Y. Thus it was made at the time when the MS. MK was 445 years old. old codex must have been in a comparatively good condition at the time as appears from the correctness of the copy. But a few folios of MK, viz., fols. 8-9. 137-144, are transcribed in a wrong order, which shews that they were misplaced before the copy was made. Moreover the four fols. 63, 66, 68, and 137 wrongly marked 140, must have been missing before the copy. The folios 112-125 and 161-162 must have been intact at the time, as they have been transcribed. On JJ fol. 131 a, only 11 lines are written and the rest of the page together with the b side are left blank. These 11 lines are repeated on fol. 132a, where the text is again written continuously. seems that the lines are thus repeated to compensate for illegible penmanship.

¹ If 1877 be the expired Sanvat, the date would correspond to 6th November 1321.

Dr. West, in the G. d. I. P., II, III, p. 111, § 69, says that the copy was made in 1721. The Christian year corresponding to 1136 A.Y. would be 1767 A.C.

As Jamshid Jāmāsp often confounds, as will be seen from the foot-notes, the words "aigh," is 'mavan', and res 'amat', it seems that he must have studied Pahlavi in the traditional way, reading the Arian forms of the Hûzwârish logograms. Sometimes he mixes up the verbal terminations 3, *, *, *, * and the change of Hûzwârish words into their Arian equivalents is very common.

On the a side of the first folio at the left-hand top margin is to be found, written in Jamshid Jâmâsp's own handwriting, the following Persian title-page:—

این کتاب بن دهشن و پندنامر آدربان و شهنامم وغیری نوشتم دستور. جهشینه بن جاماسه بن آسا بن فریدون ساکن قصبر نوساری لقب بهگریم پر یزدان کام باد ×

"This book containing the Bundahishn, Pand-nâmah Âdarbâd, Shâh-nâmah, etc., written by Dastûr Jamshîd, bin Jâmâsp, bin Âsâ, bin Farîdûn, residing in the district of Navsârî, surnamed Bhagariah. May it be to God's desire!"

At the end of the 72nd folio is the following short Persian colophon, followed on fol. 73a by the Pahlavi colophon given below:

الكاتب دستور جمشيدجي ولد جاما سپچي ابن آساجي ساكن قصيم ۱۱۳۹ نوساري روز تير ما د شهريور سند يز د جردي تهام شد عطابق سند ۱۸۲۳ هجري موافق سنوت هندي ×

"The writer Dastûr Jamshîdjî 1, son of Jâmâspjî, son of Âsâjî, residing in the district of Navsârî. Finished on the day Tîr, month Shahrîvar, 1136 A. Y., corresponding to 1180 A. H., 1823 A. V.

مداداها نه ساهادامر فدادها نه هدر فدادها مه هدو الموهومة ويو فدادها نه المادها نه المادها نه هدو الودهادة ويود فيادها المادها نه في المادها والهادم المادها والهادها والمادها والمادها والهادها والهادها والمادها والمادها

¹ The suffix ji, added to the names of Indian Zoroastrians, is rarely to be found in old Pahlavi MSS. written in India. From Khan Bahadur Bahmanji B. Patel's 'Parsi Prakâsh' p. 4, n. 1, it appears that it was being used as early as 1309 A. C.

"Frajapt pavan shnum va shâtîh va râmishnîk, baên yôm-î Tîr va badnâ Shatnîvar, shant MCXXXVI min Malkâân Malkâ Yazdakantîk patîra(p)t shatûn-ayîbâr. Kâteb-al-harûf, li dîn-bandak Dastûbar-zarhûnt, Dastûbar Jamashît, benman Dastûbar Jâmâspzîî, benman Âsâzîî, benman Farîtûnzîî, baên kaspak Nôksârîk. Kanâ aîsh karîtûnêt âfnîn banâ valman-î denman dîn-bandak vabîdûnêt! Pavan Yazdân va Amhûspandân kâmak yahavûnât! Aêtûn yahavûnât! Aêtûntar yahavûnât! Pîrûz yahavûnât gadman awîzak shapîr dîn Mazdayastân".

"Completed with propitiation and rejoicing and delight, on the day Tîr and month Shahrîvar, year 1136th after the King of Kings Yazdajard Shahryar. I, the servant of Faith, born of a Dastûr, Dastûr Jamshîd, son of Dastûr Jâmâspjî, son of Âsâjî, son of Farîdûnjî, (am) the scribe of the district of Navsârî. May every one, (who) reads, offer a blesssing to this servant of the Faith! May it be according to the desire of God and the Archangels! May it be so! May it be the more so! May the pure glory of the good Mazda-worshipping religion be successful!"

The Persian and Sanskrit colophons, written after the completion of the copy, are given in the texts.¹ From these colophons it can be seen that the copy of MK, was finished on the day Hormazd, month Shahrîvar, 1136 A. Y., corresponding to the 14th day of (Shawâl) 1180 A. H., and to the Hindu Sanvat 1823, month Fâlgun, vad 1. In this the Parsi date given is Shehenshâhî, the writer has forgotten to mention the Mahomedan month, which on calculation I find out to be Shawâl, and all the three dates correspond to 16th March 1767. It seems from the dates in the colophons that the copy of MK was transcribed before the Pâzend Bûndahishn, although the latter text is placed before, and the folios, too, are marked commencing with it.

W.

Dr. E. W. West made a copy of MK in 1875. It is a very accurate copy, and a transcript of it was kindly sent to Ervad Tehmuras Dinshaji Anklesaria for facilitating Dastûr Jamaspji's work. It is called W in the foot-notes of the text. In it the letters eaten away in MK were supplied by conjecture in blue ink; most of the conjectural readings were confirmed on comparing a transcript of Jamshid Jâmâsp's copy sent to him by Dastûr Jamaspji, and letters supplied or corrected from this transcript of JJ were interlined in red ink. All variations of this transcript from the legible portion of MK were neglected, as being manifestly errors or emendations of the copyist. Dr. West's notes, suggestions and conjectures given as foot-notes of his copy are utilized while preparing the text, and are embodied in the foot-notes of the text wherever necessary.

² See p. 170 of the texts.

Dr. West did not send the copy of "Chîtak Andarz-î Pôryôtakêshân," "Andarz-î Dânâkân val Mâzdayasnân," "Andarz-î Khûsrû-î Kavâtân", "Ayîbâtkâr-î Vazôrg-Matûn", "Vazârîshn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr", occupying pp. 41-57, 85-101 and 115-120 of our texts, and "Kârnâmak-î Artakhshîr-î Pâpakân," not embodied in the texts. The first five texts were already edited by Dastûr Peshotanji in his Ganj-î Shâyagân; the sixth was being edited at the time when Dastûr Jamaspji was preparing these texts. It was his desire to bring to light only the texts in MK which remained unpublished. But on a mature consideration he thought it necessary to publish all the texts contained in MK, so as to lay in the hands of Pahlavi scholars the texts as they stood in the old MS. with the variations that were made by later copyists, to enable them for a more critical study of these texts.

The variants of JE, MH, DP, K₁, K₅, J₅, were all kindly supplied by Dr. West, but for which the texts would have been very imperfect. MH, is one of Haug's Persi-Pâzend MSS., containing The "Jâmâsp-nâmak", "Gajastak Abâlish", "Ulamâ-î Islâm", "Dâdâr bin Dâd-dukht", A Colloquy of Aûharmazd and Zartôsht, "Mînôô-î Kherad", and other interesting texts. It was copied in 1809. K₁ is a MS. of the Kopenhagen University Library, written by Mehr-Âwân Kaî-khûsrû, containing the Pahlavi Vendîdâd. K₅, another Kopenhagen MS., and J₅, the Bodleian MS., both written by Mehr-Âwân Kaî-khûsrû, contain the Pahlavi Yasna.

Dr. West's copy of the "Andarz-î Adarbâd-î Mâraspandân" is a transcript of M16 in black ink, collated below with M1. in red ink, and with JE in blue ink, and above with MK in blue. M140 is No. 16 of the Haug collection at Munich (Zend No. 61), which also contains the "Ayîbâtkâr-î Vazôrg-Matûn" written by Dastûr Hoshangji and dated 10th January 1866. The "Andarz-î Âdarbâd-î Mâraspandân" is in another hand and not dated, but probably written about the same time. M,, is No. 17 in the same collection (Zend No. 62 of the Library). It also contains the text of Ardâ-Vîrâf, I, 1-XLIV, 3. Both texts are written in the same hand, that of an unpractised copyist, and both are undated, but modern. This MS. was given to Professor Haug by Dastûr Khurshedji at Poona. Dr. West notes that neither M₁₀ nor M₁₇ can be considered as good authorities for any peculiarities they may exhibit. JE is Dastûr Hoshangji's MS. of the Dîn-Vajarkard, which has 47 additional folios copied from an old MS. by Jamshîdjî Edaljî Bahmanjî Jamshîdjî Jâmâspjî Âsâ and finished on the day Spendârmad, month Âwân, 1182(3) A. Y., i e., 8th May 1813(4). These begin with this Andarz on folios 1b-9b.

DP.

The old codex DP, called Pt. by Dr. West in his essay on the 'Pahlavi Literature' in the "Grundriss der Iranischen Philologie", now belongs to Shams-ul-Ulama Dastür Darabji Peshotanji Sanjana, and is named DP from

the late Dastûr Peshotanji. In this codex the Pahlavi Jâmâsp-nâmak occupied the first 32 folios, but of these only fols. 17-19 and 27-31 are now existing. The next surviving folios are 74-77. Fol. 74 begins in the middle of the "Andarz-î Adarbâd-î Mûraspandân" with the words 'shât lâ yahavûnêt'. The first eighteen lines on p. 69 of our texts, comprising §§ 117-132 of this "Andarz" are solely recovered from DP1. After the end of this "Andarz" in the middle of fol. 77a, there follows the "Mâtîgân-î sî Yazdân*". This short text contains about 80 words, and it is possible that it was in MK; because MK fol. 66 is missing just after the end of the "Andarz-î Adarbâd," a passage forming about ten lines of MK has been recovered from TD, and MH,, and about 18 lines still missing must have contained this small text. The next surviving folios of DP are 100-132, which contain the texts Nos. 25-28*, a short Afrin* of about 130 words, invoking the bestowal of the good qualities of a dozen celebrated individuals upon the person addressed, and "Mâtîgân-î sî rôz". The remaining folios of DP, fols. 133-161 and 163 contain the eight short texts, Nos. 30-37, embodied in our texts on pp. 129-164. Its remaining folios are missings.

TD.

Ervad Tehmuras supplied Dastûr Jamaspji with a recent MS., containing miscellaneous texts, which is named TD in the foot-notes. It is a MS., 8"×5" in size, written 13 lines to a page, containing 95 sides marked in Arabic figures, supplemented by 16 folios, and imperfect at both the points, at p. 95 as well as at the end. It is written by the same hand throughout, but the last 16 folios seem to have been written with a more settled hand. The name of the scribe and the date at which he wrote are not known. The lines of the Pahlavi texts contained in it are often interlined with Persian and Gujarati translations, sometimes with Pâzend transcriptions. One important point to be observed in this MS. is this that there are insertions and emendations made later on in the texts. Such subsequent insertions and emendations in the margin or above the line are carefully marked in the foot-notes of the texts,

- 2 See p. 69, n. 67 of the texts, where it is mentioned as W.
- s See SBE, V, pp. 404-406.
- s See pp. 102-126 of the texts; the numbers of the texts mentioned are according to the list of texts given above on pp. 8-4.
- ◆ This Âfrîn is missing in MK and therefore not embodied in the texts; see the texts, p. 127, n. 8.
- Only a fragment of it is recovered from MK and Dastûr Peshotanji's "Vajarkart-1 Dînîk" in the texts; see p. 128.
 - # See the texts, p. 164, n. 37.

thus enabling us to trace the descent of the MS. It seems that a MS. older than MK, or a copy of some MS. older than MK was used to revise the texts in this MS., and the insertions and emendations were made during the revision. It should be seen that the insertions and emendations often corrupt the text. It contains the texts Nos. 5-11, 12 §§ 1-116¹, 14 §§ 1-31, 15-22, 24 §§ 1-162², 25, 27, 28².

Another of Ervad Tehmuras' MSS., made use of in preparing the texts, is T_a, a copy of an old MS. transcribed by Ervad Noshirwan Burjorji Desai. It was written in the beginning of 1887 A. C. It contains the 'Darakht-î Asûrîk', 'Âyînînak nâmak yaktîbûnishnîh', 'Matan-î Shâ-Vahârâm Varzâvand' (not collated, as the latter part of the text differs greatly from MK), and 'Badnâ Fravartîn yôm-î Khûndat'.

TDa.

TD_a is a MS. at present in Ervad Tehmuras' possession. Formerly it belonged to the late Dastûr Jamshidji Barjorji of Surat. It is a MS., very carefully written in the Indian style, containing 186 folios; the writer of it is not known. It possesses miscellaneous texts including the Gajastak Abâlish. I need not describe its contents here as it has been used only once for resucitating about eight lines of the text contained in the missing fol. 66 of MK*.

JU.

The MS. JU is $9\frac{1}{2}$ " × $5\frac{1}{4}$ ", written 15 lines to a page. It was written by the famous scribe, the late Môbad Jamshidji Manekji Unwala of Navsari and at present forms part of the rich collection of old Avesta, Pahlavi and Persian MSS., in the possession of Ervad Manekji Rustamji Unwala. It is a MS. containing 69 folios, very carefully written and not numbered. Here and there we find the Persian transcription of Pahlavi words written in the handwriting of the scribe himself, and there are reasons to think that he must have written it in his early youth. Ervad Manekji considers the MS. to be forty

¹ At this point three lines are left blank with the note بالبياض, 'safahu'l-bayaz', i. e., 'a blank page'; see the texts, p. 68, n. 60.

[•] Here ends p. 95. From this point about four folios are missing; the text following is not paged in Arabic figures as upto now. The remaining folios are marked in Gujarati figures.

The MS. breaks off in the middle of this text, the remaining folios are missing; see the texts, p. 126, n. 95.

⁴ See the texts, p. 72, n. 1.

years old. The following is a list of its principal contents. The first folio is left blank. Fols. 2-15a contain the Pahlavi-Pâzend glossary, the names of the twenty one Nasks, the twelve constellations, the days, and the months. Fols. 15b-17b are left blank. Fols. 18-22b,l. 2, contain a short text explaining the reasons for the birth of Soshîyûs, the final Saviour of the Universe. Fol. 22b, l. 3-fol. 24a contain a list of the Hûzwârîsh infinitives. Fols. 24b-38b contain the texts Nos. 5-11. Fol. 39 is left blank. Fols. 40-68b contain the texts Nos. 12 §§ 1-116, 14 §§ 1-31, 15-19, and 24. The last folio is left blank.

DESCRIPTION OF THE TEXTS.

1. Ayîbâtkâr-î Zarîrân.

The "Ayîbâtkâr-î Zarîrân" is a historical text containing about 346 lines. It is also called Shâh-nâmah-î Gushtâsp in the colophon of JJ. Geiger translated the text in May 1890, making a comparison of a few passages from the Pahlavi text, with the corresponding verses in Firdausi's Shâh-nâmah 1. Nöldeke noticed the text in 1892. Shams-ul-Ulama Ervad Jivanji Jamshedji Modi published in April 1899, a transliteration of the text in Gujarati character, with English and Gujarati translations, and copious critical notes.

This Ayîbâtkâr, named from Zarîr, Vishtâsp's brother and general of the Iranian army, is an account of the war between Arjâsp, king of the Khyôns, and Vishtâsp the Kayânian king, caused by the latter accepting the religion of Mazda-worship. King Arjâsp sent Vîdarafsh, the sorcerer, and Nâm-khvâst, son of Hazâr, as ambassadors to king Vishtâsp's court, with twenty thousand select soldiers. Being allowed entrance into the presence of Vishtâsp, they presented to him their king's message. Aprâhîm, the chief of the scribes, read it. In the message, Vishtâsp was persuaded to relinquish the new religion and revert to the orthodox faith to which Arjâsp belonged. The valiant Zarîr dictated a reply, declaring his brother's intention to stick to the new faith, and inviting Arjâsp to the fields Hûtôs and Mûrv-î Zartôshtân to give battle. Vishtâsp then ordered the beacons to be lighted on the tops of mountains, as signals to the citizens and the soldiers to prepare for war, and every man from ten to eighty years of age to leave the house, saving the holy men, who

Das Yātkār-i Zarīrān und sein Verhältniss zum Šāh-nāme, Sitzungsberichte der p. und h. Classe der k. b. Akademie der Wissenschaften, 1890; II, pp. 43-84.

[•] Persische Studien, Sitzungsberichte der k. Akademie der Wissenschaften in Wien, p. h. Classe, Bd. cxxvi; 1892.

[•] Aiyâdgûr-i-Zarîrân, Shakrûthû-i-Airân, and Afdiya va Sakigiya-i-Sietân; 1899.

took care of the water and the Vahârâm fire. The soldiers and the citizens flocked to the court at the king's command. With drums beating, and pipes playing, the Iranian army commenced the march. For fifty days the army continued marching, and the day could not be distinguished from the night on account of smoke and dust. A halt was made on the 51st day.

King Vishtåsp then took his seat on the Kayånian throne and called the soothsayer, Jâmâsp Bîtâsh, into his presence, and asked him what would befall him, his sons and brothers in the battle. Jâmâsp Bîtâsh foretold the death of Vishtâsp's brothers, Zarîr and Pât-khûsrûb, and his beloved son, Frashâvart, at the hands of Vîdarafsh, the sorcerer, and Nâm-khvâst, son of Hazâr, the death in all of twenty three members of the king's family. He predicted the Khyôns to be 1,310,000 in number, none of whom would return alive, except king Arjâsp, who, too, would be captured by Spendyât and sent back to his capital on an ass with the severed tail, with a hand, a foot and an ear cut off and a branded eye.

Vishtåsp's army consisted of 1,440,000 men. Arjåsp had 120,000,000 soldiers with him. He incited his soldiers to go and kill the valiant Zarîr. He promised him, who would accomplish the feat, the hand of his daughter Zarsetûn, than whom there was no Khyônian damsel more beautiful to behold; he farther promised such victor the Bîtâsh-ship of the realm of the Khyôns. Vîdarafsh undertook the task. He went and attacked Zarîr and threw him over. The clamour of valiant persons and the clatter of arms subsiding, king Vishtasp imagined that Zarîr had fallen. He encouraged the Iranian soldiers to go and avenge the death of Zarîr, promising to give the victor his daughter Homâc in marriage, the like of whom in beauty there was none in the whole kingdom of Irân. He also promised the victor the generalship of Irân. Zarîr's infant son, seven years of age, came forward and asked for permission to go and see what had happened to his father. Vishtasp would not allow him to go on account of his tender age and inexperience, so that the Khyôns might not boast of having killed Zarîr, the general of Irân and his son Bastûr. Bastûr. then, secretly went up to the master of the horse and spoke to him that King Vishtâsp wanted the horse which Zarîr rode when he was young. The master of the horse saddled the horse and gave it to Bastûr, who entered the battle-field, killed many of the enemy and came up to the spot where his father lay dead. He returned to Vishtasp and described what he had seen and asked for permission to go into the battle to avenge his father's death. King Vishtasp allowed him to go, presenting him an arrow from his quiver, and with blessings gave him charge of the Iranian banner and troops.

King Arjasp marked the confusion in his army and inquired of the Kayanian lad, who rode like a hero and fought as bravely as the Iranian general Zarir. He offered to marry him, who would defeat the lad, to his

daughter Bîhastûn, the fairest of the fair in the Khyônian realm; and promised the victor the Bîtâsh-ship of the realm. Vîdarafsh came forward; he mounted the iron-hoofed steed of Zarir, and entered the battle armed with deadly weapons. He went slily behind Bastûr, as he dared not front him. Bastûr observed this and challenged an encounter, whereupon, Vîdarafsh went vauntingly to the front. The black-hoofed steed of Zarir, when he heard Bastûr's voice stood on all fours and neighed nine hundred and ninety-nine times. The soul of Zarîr exclaimed unto Bastûr to throw off the mace from his hand, seize an arrow from the quiver, and pierce the Darwand through. Bastûr threw away the mace from his hand, seized an arrow from the quiver, let it fly at Vidarafsh's heart, and threw him over. Thence he came up to the spot where Gerâmîk-kart, son of Jâmâsp, held the banner of victory in his teeth, and fought with both the hands. He greeted him with applause and went where the valiant Spendyât was fighting. When Spendyât saw Bastûr, he left the Iranian soldiers in his charge, and went up to the mountain where Arjasp sat, smote Arjasp with his twelve thousand soldiers and drove them to the battle-field. Within a short time no Khyôn remained alive but Arjasp, whom Spendyat seized, cut off a hand, a foot and an ear of his, branded one of his eyes with fire, and sent him back to his country on an ass, whose tail was severed, saying thus: "Go and narrate what you saw at the hands of me, the hero Spendyât. What might the Khyôns know of the events that happened on the day Fravardin in the fierce battle of Vishtasp?"

From this short summary of the Ayîbâtkâr and from the comparisons of its passages with the verses of Shâh-nâmah as instituted by Geiger and Ervad Jivanji, it appears that Firdausi gathered the materials for his Shâh-nâmah from Pahlavi narratives such as this. Very little of such narrative history has survived in the Pahlavi literature. In the Bûndahishn we have a reference to the "Khûtâîh-nâmak", the Book of Kings. It still remains for a fortunate discoverer to search through the home of the Pahlavi literature and bring to light this important work, which has still evaded the grasp. Other Pahlavi texts, still existing, which Firdausi must have used for the compilation of his great epic are the "Kârnâmak-î Artakhshîr-î Pâpakân," "Vajârishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr," and "Ayîbâtkâr-î Vazôrg-Matûn."

2. Shatûnîhâ-î Aîrân.

The "Shatûnîhâ-î Aîrân," containing about 122 lines, is a geographical text giving an account of about 112 cities in the land of Irân founded by well-known Persian kings and princes. About 54 of the cities are not named. Most of the founders mentioned are Sasanians, some of them are kings of the earlier dynasties; Khalîfah Abû Jâfar Mansûr Abû'l-Dawânîk is mentioned in the text as the founder of Bagdât. This shows that this text

must have been compiled eight centuries after Christ, as Khalifah Abū Jāfar came to the throne of Persia in 754 A. C. Darmesteter has referred to two passages of this text¹, which give the name of the Jewish Queen of Yazdakart I, in his Textes pehlvis relatifs an Judaisme. Ervad Jivanji read before the Bombay Branch of the Royal Asiatic Society a lengthy paper², identifying the cities given in this text, and ascertaining their original situations. It is a work of great research and interesting to the students of old Persian Geography. Ervad Jivanji has also translated the text for the first time, giving a Gujarati transliteration and copious notes³.

3. Awadîh va Sahîkîh-î Sigistân.

"Awadîh va Sahîkîh-î Sigistân" is a short text containing 37 lines, describing the wonders of the land of Sîstân, among which it mentions the river Hêtûmand, the lake Frazdân, the sea Kayânsah, the mountain Aûsh-dâshtâr, and the birth of the last three apostles Aûshêtar, Aûshêtarmâh, and Sôshîyôs. It is also described as the seat of refuge of Aîrîj's posterity; Aîrîj being killed by his brothers Salm and Tûj, his only daughter was sent by Farîtûn to the lake Frazdân and kept there in concealment, no son being born through her and her progeny upto the tenth generation when a male descendant was born. King Vishtâsp accepted the religion near the lake Frazdân, and propagated it first in Sîstân. Ervad Jivanji has for the first time translated this text with transliteration.

4. Khûsrû-î Kavâtân va Rîtak-î.

"Khûsrû-î Kavâtân va Rîtak-î" is a text containing about 227 lines. It is a tale of the Sasanian king Khûsrû Kavâtân and an orphan prince named Gadman-Aîrakîh. The prince relates to king Khûsrû that his forefathers were famous and wealthy by the favour of the king's ancestors, that he lost his father while yet a child and was the only son of his mother, that he had received a liberal education in all branches of knowledge, knowing by heart the Yashts, the Vôhû-yasna and Javît-shêdâ-dât like an Aêrpat, that he was a good scribe and sagacious speaker, perfect horseman, cunning archer, and an adept in tiltings and tournaments; he also knew music, the science of the stars, and the 'games of 'Chatrang' and 'Vin-Artakhshîr'. After narrating his acquirements, he requests the king to test his learning. Thereupon the king asks him thirteen questions as to the pleasantest foods, the

see the texts, p. 23 §§ 47, 58.

² Journal of the B. B. R. A. S., No. LIV., Vol. XX, Art. XI.— The cities of Irân as described in the old Pahlavi treatise of Shatrôîhâ-î Irân. By Jivanji Jamshedji Modi, Esq., B. A.— 26th January 1898.

See above p. 14, n. 8.

For a confirmation of this story see Bundahishn, XXXI, §§ 10-12, 14.

best birds of game, the nicest meats, the most delicious fruits, the best wines, the best musicians, the sweetest-scented flowers, the best of women, and the best steeds. Pleased with the prince's replies, he orders Mâh-Khûsrû, son of Anôsh-Khûsrûe, to give the prince 12000 Jôzans as a present. He then sends him to capture two lions, who were carrying off the steeds from the royal stables. The prince captures the lions alive and brings them into the king's presence, whereupon he is appointed 'Marzpân' of the city. This tale contains many rare Pahlavi words and does not seem to have been translated as yet.

5. Chîtak Andarz-î Pôryôtakêshân.

This text, containing about 177 lines, treats of the admonitions of the former orthodox Zoroastrians and is generally known as the "Pand-nâmak-î Zurtôsht". By Zartôsht, the son of Adarbâd Mâraspand is possibly meant. There does not seem to be any ground for identifying this text as the writing of Zartôsht Adarbâd. From the two passages quoted below from the sixth book of Dînkard as yet unpublished, it will be seen that the admonitions containing the same questions as in this text are attributed to Zartôsht's illustrious father, Adarbâd Mâraspand and to the former orthodox Zoroastrians (Pôryôtakêshân) in general. The passages are as follows:—

مراك الجراء الماك الجراء الماك الجراء المراء المرا

ع ماداده ورماد مورك كا مربح مادا كا ماده المربح ال

Curiously enough these same questions are also to be found in the "Andarz-î Khûsrû-î Kavâtên "; Thus it seems that these maxims are supposed to be the foundation stones of Mazdean philosophy and frequently quoted by noted Andarz writers.

See Grundriss der Iranischen Philologie, II Band, IV Lieferung, p. 111, § 70.

² Fol. 247b, Il. 6-13 of a recent MS. of Dk. in Ervad Tehmuras's library.

[•] Fol. 265a, ll. 4-8 of the same MS.

[•] See the texts, p. 57, ll. 8-9.

Dastûr Peshotanji published this text with Gujarati and English translations and a translateration in Avesta character, printing it as §§ 121-159 of "Ganj-î Shâyagân"."

This text discusses the problems which all Mazdeans after attaining fifteen years of age are expected to know: who we are, whose we are, whence we came, whither we go, of what lineage and descent we are, what our earthly duties are, and what is the spiritual reward; whether we came from the spiritual world or became on earth, whether we are Aûharmazd's own or Aharman's, whether we belong to the good or to the wicked, whether we are men or demons; how many paths there are, what religion is, what is beneficial and what is harmful for us, who is our friend and who is our enemy, how many principles there are, one or two; from whom proceeds good and from whom evil, from whom proceeds light and from whom darkness, from whom comes fragrance and from whom stench, from whom originates lawfulness and from whom unlawfulness, from whom proceeds mercifulness and from whom unforgivingness. The answers to these questions are not succinctly arranged and each question is not separately dealt with. In spite of its defective method, the text is a faithful chapter of Zoroastrian ethics, as conceived by the expositors of Avestan lore in the Sasanian period.

Dastûr Peshotanji has put together the three texts,-viz., No. 24. "Ayîbâtkâr-î Vazôrg-Matûn", No. 5, "Chîtak Andarz-î Pôryôtakeshân", and No. 6, "Andarz-î Dânâkân val Mâzdayasnân",-considering them as one compact whole, as the writing of Vazôrg-Mehr². But the style of the three writings does not seem to be the same. The "Ayîbâtkâr-î Vazôrg-Matûn" is a catechistic text, the questions and answers are logically arranged, and new questions are, at times, evolved from the answers to the preceding The "Andarz-î Dânâkân val Mâzdayasnân" is the text of a sermon, as will appear from a short summary of it given below, preached by whom and when we do not know. The text under inspection gives a long train of about twenty-nine questions, not carefully arranged, some of which are repeated in other words, and the answers to these questions are not put in order, thus giving us no trace of similarity with the thoroughly logical writing of Vazôrg-Mehr. Moreover the colophon appended by Mehr-Awân Kaê-Khûsrû to the "Ayîbâtkâr-î Vazôrg-Matûn" seems to signify that the text is at an end, and the opening sentence of the text No. 5, which is made to follow the "Ayîbâtkâr-î Vazôrg-Matûn" in some recent MSS., indicates clearly the commencement of a new text.

¹ Ganje Shâyagân, Andarze Atrepût Mûrûspandûn, Mûdigûne Chatrang, and Andarze Khûsrôe Kavûtûn, by Peshotan Dastur Behramji Sanjana, Bombay, 1885.

[•] See Ganje Shâyagân, Guj. Int., pp. 10-11 where Dastûr Peshotanji states the reasons for doing so.

6. Andarz-î Dânâkân val Mâzdayasnân.

This text is a sermon containing about 70 lines, inculcating the practice of daily religious duties. The tone and the style resemble those of the "Andarz-î Vêh-zât Farkhô Pîrûz". One particular point to be observed is the injunction of rubbing the hands and face with gômêz every morning. This custom, observed by the orthodox Parsis of to-day, thus seems to be very old. The same injunction is also to be found in the "Andarz-î Dastûbarân val Vêhdînân". In the sixth book of Dînkard, however, we do not find this precept of applying the gômêz to the hands and face, in a passage treating of the same subject. The passage runs thus:

واجاد بحب بالها والود واجاد بحب سلوبها لا عدى والد المال البها البهاب اللهاب البهاب البهاب البهاب البهاب البهاب البهاب البهاب البهاب اللهاب ا

"They considered this, too, in this manner, that men should do two (!) things every day, remove the impurity from the body, be faithful to religion, and do good deeds. To remove the impurity from the body is this, to wash the hands and face before the Sun rises......."

Dastûr Peshotanji has printed the text, with transliteration and translation, embodying it as §§ 160-169 of the Ganj-î Shâyagân. The five words 'denmanicha pêtâk aîgh pavan Dîn' found in Dastûr Peshotanji's text, at the commencement of § 160, are not to be found in any of the MSS, from which our text is prepared.

7. Andarz-î Khûsrû-î Kayâtân.

"The admonitions of Khûsrû, son of Kavât", containing about 45 lines, are the dying injunctions of king Khûsrû, commonly known in Persian history as Nôshîrwân the just, to his people, inducing them to abstain from sins, perform meritorious deeds, and despise earthly possessions, stating that after death, wealth and poverty, happiness and misery pass away; thither in the court of heaven the Judge is just, and bribery is of no avail. Dastûr Peshotanji published this text, with Gujarati and English translations and a transliteration, in 1885, along with his Ganj-î Shâyagân. Casartelli also published a transliteration with translation in 1887. Salemann

² See the texts, p. 121 § 2.

CASARTELLI, Two discourses of Chosroes the immortal-souled, Bab. and Or. Record, I, 97-101; London, 1887.

published a German translation with transliteration a few months earlier. Dastûr Khudâyâr Shahryâr edited the text with transliteration and a literal Persian translation in 1899.

8-11. Andarzîhâ-î Pêshînîkân.

These four passages of admonitions, put together under a general heading, contain about 34 lines. The first passage treats of the nine best things in the world; they are good health, piety, fame, duty, good wife, a store of good deeds, the soul led by the Gâthic doctrines, truth, and absence of fear. The second enjoins the observance of law, religion, and social duties. It advises every man to contemplate daily of the good deeds he performs and the mistakes he commits; because the world is a fleeting abode and thither is the everlasting abode, his actions are to be judged thither, the final trust is in his own conduct, and he shall not be pardoned if he weeps. The third states that he who has no wisdom is in trouble, he who has no wife is sorrowful, he who has no issue is without a name, he who has no wealth is despicable, but he who has no soul is worse than all. The fourth passage contains about twelve maxims, the ninth of which, "women have no wisdom", does not seem to be a Zoroastrian ideal.

12. Andarz-î Âtûnpât Mânaspandân.

"The admonitions of Adarbâd Mâraspand," addressed to his son Zartôsht, contain about 219 lines in our texts. This text was edited with a Gujarati translation, Gujarati and English translations and a Pahlavi-Gujarati-English Glossary by Ervad Sheriarjee Dadabhoy in 1869, from which an English translation was made by the Revd. Shapurji Edalji in 1870. It was again edited, with Gujarati and English translations and a transliteration in Avesta character, by Dastûr Peshotanji in 1885, along with his Ganj-î Shâyagân. A French translation was also published in 1887. Dastûr Khudâyâr Shahryâr edited the text in 1899, with a Persian translation and a transliteration in Avesta character. His Persian translation is rendered as literal as possible, and he has utilized the Pahlavi text prepared by Dastûr Jamaspij making slight changes in it, wherever he thought them necessary.

¹ SALEMANN, Mittelpersische Studien, Mélanges Asiatiques tirés du Bulletin de l'Acad, imp. des Sciences de St. Pétersbourg, X, 242-253; Petersburg, 1887.

The Pahlavi Texts, containing Andarz-î Adarbûd Mûraspandûn, Andarz-î Vêhzûd Farkhî Fîrûz, Andarz-î Khûsrû-î Kavûdûn, Mûdigûn-î Chatrang, and Kûrnêmak-î Artakhshtar-î Pûpakûn, by Khudûyûr Dastûr Shahryûr Irani; Bombay, 1899.

[•] Pand Nâmah î Adarbâd Mârâspand— by Herbad Sheriarjee Dadabhoy; Bombay, 1869.

⁴ DE HARLEZ, Le livre des conseils d'Aterpât-i Mûnsarspendân, traduction française, Le Muséon, VI, 66-78; Louvain, 1887.

We must carefully mark the departure made by Dastûr Jamaspji in the preparation of this text. The editions of the text prepared by Ervad Sheriarjee and Dastûr Peshotanji, contain §§ 1-116 of the "Andarz-î Âdarbâd," and an interpolation, comprising §§ 1-31 of the "Andarz-î Vêh-zât Farkhô Pîrûz," omitting §§ 117-154 of the "Andarz-î Âdarbâd" as embodied in our texts.

Both the editions mark the deficiency after § 116; Ervad Sheriarjee leaves blank space after the last 'nafshman' of § 116, and notes that a few words are missing at that point. Dastur Peshotanji inserts, after the word 'nafshman', nine words: 'frârûn tûkhshâkîh mavan khvâstak andûkht yakayîmûnêt va men zak khvâstak', in parenthesis, stating that the words were missing in the copies, owing to the original MS. being worm-eaten. It is not possible to supply at present the exact words missing at the end of § 116. The last three words of § 115, and the three lines of § 116 missing in MK, on account of the loss of fol, 63, have been resuscitated from the recent MSS., TD, JU, JE, M16, M17. But these recent MSS., too, are deficient at that point. Three of the MSS., TD, JU, JE, have marked the deficiency by leaving space after the word 'nafshman'. I have come to the conclusion that about ten words at the most are irretrievably lost. Because I infer that only one folio of MK, marked 63 by the renumberer, is lost. The connection of the folios 64-65 strengthens my inference. Moreover, I found nine small strips of paper, about half an inch each, closely stuck to one another, lying attached to fol. 64a, l. 3. I soaked them in water and separated them from one another, and found that the uppermost belonged to fol. 55; I adjusted the other seven in their proper places in the third lines of fols. 56-62, where they filled in exactly; but one, certainly belonging to the missing folio 63, remains unadjusted. On the a side of it, I find the letters e, and I think that the two letters belong to the second ever in § 116. On the b side, the letters are indistinct; I find something like I am tempted to adjust these letters as belonging to in § 126. Then again. I have calculated that twenty-eight lines of a folio of MK, on an average, occupy about nineteen to twenty-one lines of our printed text. For the lost folio of MK, we have been able to resuscitate about twenty Therefore, if any words are missing they must not be more than ten words at the most. My inference might farther supported by the context. § 116 advises not to misappropriate and keep the property of others and mix it with one's own; § 117 of our text commences in the middle of a sentence with the words: "does not become glad, because mankind is just like a bag full of wind, when the wind passes

¹ See the texts, pp. 69-71.

[•] See the arguments from the connections of folios given in the description of MK, p. 2 above; also see *Grundriss der Iranischen Philologie*, II, III, p. 112, § 78; Dr. West thinks that about eight folios are lost.

away from it, nothing remains there". This comparison of mankind to a bag full of wind is instituted, I think, to give an idea of the frailty of human life and earthly possessions; moreover the style of §§ 116, 117 is very much alike. In both the sections we find the admonition followed by reasons for that admonition, and the reasons are introduced by 'meman' in both the places. At times, I am tempted to think that there is no deficiency at all; because the first three words of § 117, placed after the last 'nafshman' of § 116, would give us the following strictly grammatical sentence: 'meman mayan khyâstak-î lâ nafshman âfrît yakhsûnêt, payan zak-î nafshman shât lâ yahavûnêt', "because he who keeps property not gained by himself is not pleased with his own". I leave this matter for better judges to decide. Fortunately for us the folios 74-77 of the old and very valuable codex DP being extant, they supply us with almost the entire text, which we would have missed on account of the loss of MK fol. 63. Had one more folio, DP fol. 73, been surviving, the text of the "Andarz-î Adarbâd" would have been perfect.

The omission of §§ 117-154 of the "Andarz-î Âdarbâd" as given in our texts, in the recent MSS, must be due to the loss of about five folios of a copy of MK, which must have been used as the original by the writers of the recent MSS. On seeing the different copies of MK, I have marked that the copyists have imitated MK, in keeping their MSS. of nearly the same size as MK. TD, JU are of the same size. It is very curious to mark that DP exactly occupied the same number of folios as MK, viz., 163 and its size must also be the same. The texts thus missing in the recent MSS., after § 116 of the "Andarz-î Âdarbâd," must comprise about 105 lines of our printed texts, out of which 86 only survive and are restored in our texts.

Dr. West considers that the §§ 119-148 of the "Andarz-î Âdarbâd" given in our texts, containing the "Hakîkât-î Rôzhâ" are interpolated here. I think that they possibly form part of the "Andarz-î Âdarbâd," as they are addressed to a second person just like the other sections of the "Andarz-î Âdarbâd," in the same terse and pithy style, characteristic of the renowned writer.

The following §§ 149-154 are again admonitory, and there seems no reason to doubt their connection with the "Andarz-î Âdarbâd." The last § 154 is a repetition of § 104; the repetition seems to be intentional to lay stress on the advice already given. The last benedictory lines, wishing immortality to the soul of Adarbâd, clearly show the end of the Andarz.

The interpolation of §§ 1-31 of the "Andarz-î Vêh-zât Farkhô Pîrûz," in the recent MSS. of the "Andarz-î Âdarbâd" and the printed texts edited from them, is easy to be explained. The same reason, assigned for the omission of §§ 117-154 of the "Andarz-î Âdarbâd," i. e., the loss of about five folios of the MS. to which the recent copies owe their descent, holds good for explaining the

¹ See the texts pp. 69-73.

see G. d. I. P., II, III, p. 110, § 67.

interpolation. The commencement of the "Andarz-i Vêh-zât Farkhô Pîrûz," and the end of the "Andarz-î Adarbâd" being missing, the copyists of the recent MSS. supposed the §§ 1-31 of the "Audarz-î Vêh-zât" as forming part of the "Andarz-î Âdarbâd." There seems to be no contextual connection with § 116 of the "Andarz-î Adarbâd" and § 1 of the "Andarz-î Vêh-zât." But the prelude to the "Andarz-î Vêh-zât," as given in our text on p. 73, ll. 6-15, can be shown to have close connection with the §§ 1-31 of the same separated in our texts owing to the loss of about six lines. The loss of six lines is owing to the MK fol. 68 being missing. MK fol. 67 ends at the word 'stahambak' of the prelude. Out of about 20 lines of the missing fol. 68, we have resuscitated fourteen from the recent MSS., JE, JU, TD, M, o, M, ; six lines therefore seem to be irretrievably lost; the "Andarz-î Vêh-zât" is written in a sermonizing tone. The phrases 'aîgham aûzmût hômanêt' of l. 2 of the prelude and 'memanam aûzmût' in § 6 of the Andarz, show the literal connection of the Andarz with the prelude. In the prelude Vêh-zât Farkhô Pîrûz says "he has experienced wisdom to be (partaining to) the good spirit, and man's conduct to be earthly; every thing is allotted by wisdom: he who has wisdom is always at ease, he who has no wisdom is always in trouble." Wisdom again is the burthen of the §§ 6-18 of the "Andarz-î Vêh-zât." "For I have tried", says Vêh-zât in these sections, "every evil can be removed from the creatures by wisdom; comfort and help are from wisdom. For wisdom leads man to great dignity, and wisdom saves him from the most grievous distress. Wisdom is the preserver and protector of life; wisdom is the saviour and helper of the body. prosperity wisdom is good; nay, wisdom is the much protecting in poverty. Hither as comrade wisdom is good, thither for support wisdom is much protecting". This, I think, sufficiently establishes the connection of lines 6-15 on p. 73 of our texts, which form the prelude to the "Andarz-î Véh-zât," with §§ 1-31 of the Andarz itself on pp. 74-77.

After the publication of these texts, it is to be hoped that if any MSS. be as yet lying in the dark in Bombay or elsewhere, containing the "Andarz-î Adarbâd" and the "Andarz-î Vêh-zât," they will be allowed to see the light of day, so as to settle the confusion betwixt the two texts. The one peculiar feature of the "Andarz-î Adarbâd," edited in our texts, is this that nearly half the pages are crammed up with variorum notes, about 219 lines of the text requiring 139 lines of collation notes. Some of these will be considered superfluous, but critical students of the texts will see their utility. About eight MSS. have been made use of. Three of them, MK, DP, JJ, can be classed as MSS. of the first class; two others, TD, JU, are MSS. of the second class; and the rest, M₁₆, M₁₇, JE, are third class MSS. Much can be said in favour of sticking closely to the text given in the oldest MSS. The copyists of old MSS. often insert or omit words and sometimes change them not seeing their appropriateness. These vagaries sometimes

induce the modern philological scholars to coin rules of Grammar and Phonology, in order to justify the reading of the recent MSS.

I will give two instances of the ways in which recent copyists corrupt the text.

The Andarz-î Adarbâd § 12, as it stands in the old MS., can be read: 'Kanâ meman ashnavîh niyôsh, halak al yamannûn.' Some one of the recent copyists must have read 'vînîh' instead of 'niyôsh'; another changed 'vînîh' into 'vînît,' and a fourth put together 'vînît' + 'halak,' so as to suggest the reading 'vînîtârak' to the modern critical scholars. The copyist of TD actually inserts Neo-Persian ديماري as the meaning of the word!

The Andarz-î Âdarbâd § 83, w. 3 is 'awê-shnôhar' in the old MS. In TD, the word is actually written 'awê-shnôhar' and changed later on into 'awê-shnôigar;' another copyist made it 'âwûeshnîgar,' and a fourth made it 'âwûeshnîktar' as more grammatical!

The Andarz-î Vêh-zât, too, supplies an interesting instance of the copyists' vagaries. In MK, Andarz-î Vêh-zât § 24 runs thus: 'Stêr mat javît bâr lâ vazlûnêt, bakht mat sipûkhtan lâ shâyêt.' Recent writers changed 'mat' into 'yâtûnt,' 'yâtûnêt,' 'yâtûnîh'; and some changed 'vazlûnêt' into 'vazlûnt,' thus making it very trying for the translators to assign any correct meaning to the sentence. On referring to the Pâz. text of 'Aogemadaêchâ' § 106, it will be seen that the text of MK alone is correct.

The extant Pahlavi literature has preserved in various fragments the ethical writings of Môbadân Môbad Âdarbâd Mârespand, the Prime Minister of Shâpûhr II, (309-379 A. C.) perhaps the foremost Andarz writer we know. He was an inhabitant of Kûrân, and he and his school seem to have taken the lead in organising the Zoroastrian ritual and in preparing an established version of the Zoroastrian Scriptures. He is one of the very few leaders of the Iranian community who were canonised as Saints (hû-fravart). In Ervad Tehmuras' MS. of the Dâtistân, written by Gôpatshâ Rûstahm Bûndâr (about 880-900 A.Y.), there is a text of about 111 lines (Fol. 81 b, l. 17—84 a, l. 9) just preceding the "Dâtistân-î Dînîk," containing 22 precepts, which Âdarbâd, as Aêrpat, gave to a disciple (hâyisht) and which, as he says, he had originally received from his own preceptor Mihir-Aûharmazd. Dînkart, Bk. III, Ch. 199, contains the ten admonitions given by Âdarbâd. Dînkart, Bk. VI contains about 534

¹ See Dinkart, Bk. III, Ch. 201; *Ibid.* Bk. VIII, Ch. I § 22; and Pahlavi Vandidad 4, 45 (127 Sp.) comm.

ethical passages of the sages of old, ten of which-§§ 325-329, 468, 476-479 are mentioned as being the sayings of Adarbad Marespand. Text No. 33 of our work contains the last utterances of the sage given on his This present text seems to have been specially composed for the instruction and elevation of the author's son Zartosht, named after the prophet Zarathushtra. The text contains sound practical maxims of life and character, such as would tend to promote the spiritual, moral and material welfare of the son of a prime minister, who, as the author thought, was one day destined to occupy his father's place. The caution, so often iterated, not to depend too much on material greatness and prosperity, and not to divulge secrets to women and foolish persons, tends to shew that the Môbadân-Môbad, living in a revolutionary age, in the midst of a community possessing high aspirations and too often misled by court intrigues, must have seen in many cases around him, humility to have been the essential requisite for greatness, and treachery as the necessary result of undue frankness and candour. Even in the midst of such surroundings, the sage preaches the path of duty and spiritual salvation. The optimistic tone pervading the whole text is remarkable. The description of "Works and Days" occupying 30 sentences of the text (§§ 119-148) is an interesting monument of the social usages of the Sasanian Zoroastrians. § 149 of the text is to be found twice in the text No. 33 (§§ 21-22, 60-62) of our work referred to above, containing the last utterances of the sage given on his death-bed. This is an additional proof to shew that the sentences 117-154 form part of the Andarz-î Adarbâd.

13. A Fragment.

The fragment of 17 lines, following the "Andarz-î Âdarbâd" seems to be a minor text in praise of righteousness. As the "Andarz-î Âdarbâd" ends at the end of MK fol. 65, and fol. 66 is missing, out of 20 missing lines, about 8 have been recovered from TD_a and collated with the Pers.-Pâz. version of the same in MH₇, fol. 164b, kindly supplied by Dr. West, and with another Pers.-Pâz. version given by A. Barthelemy on p. 55, n. 51 of Gujastak Abâlish; the first 12 lines forming the commencement of this short text are still missing.

The first 13 surviving lines of this fragment, from the words 'minishn aûbash' to 'pavan rasishn,' are interpolated in the recent Pahlavi and Pers.-Paz. MSS. of the 'Gajastak Abalish.' It is difficult to explain the interpolation. In the absence of any evidence, it can be conjectured that a loose folio of a copy of MK, containing this fragment, must have been inserted by a negligent scribe, through oversight, into a MS. of the 'Ga-

jastak Abâlish,' and later copyists of that MS. wrote down the lines as forming part of the 'Gajastak Abâlish.'

From the mistakes of writing 'i-ûpûsh' for 'aûbash,' 'baîn' for 'Andar' and 'darak,' 'vad varz' for 'Târîch,' and 'val' for 'valman,' which I find in the Pahlavi version existing in TD_a, I am inclined to think that this much of the Pahlavi version has been reproduced from Pers.-Pâz. MSS. by an inexpert writer who could not make any sense out of the fragmentary text.

The first surviving sentence of the text is incomplete. The rest of the fragment purports to say that Righteousness nourishes the soul just as parents nourish a child. Righteousness opens the way to the "Illumined Best Existence," and resembles "Garôtmân,' the abode of Aûharmazd. In future life, in the "Assembly of Isatvâstarân," reward and retribution will be dispensed unto the righteous.

14. Andarz-î Vêh-zât Farkhô Pîrûz.

"The Admonitions of Vêh-zât Farkhô Pîrûz" must have consisted of about 62 lines, out of which 6 are missing. The text commences with the last line of MK fol. 67 a; fol. 68 is missing; about 14 lines of the text missing have been recovered from five recent MSS.² and about 6 lines still remain undiscovered.

The reasons for the mixing up of §§1-31 of this text with the "Andarz-î Âdarbâd" have been already discussed above. We have not as yet met with any 'Andarz' writer named Vêh-zât Farkhô Pîrûz in the Pahlavi literature.

Vêh-zât says: He has experienced Wisdom to be of the Good Spirit and Work to be of the material world. Everything is ordained by Wisdom, He who is full of Wisdom is always at ease, the unwise is always in trouble. There are two persons who are always at ease owing to their own Work: the one who is of discerning judgment, and the one who is unwise; the former owing to the Wisdom which he has, the latter owing to the lack of intelligence. There are two persons diseased in health and distracted, who are creating pain and severity for their own selves.

• • He who is diligent, stores up good deeds and does not deviate from duty, becomes great by the help of Destiny. He who does

¹ But see G. d. I. P., II, III, § 74.

See the Texts, p. 74, n. 1.

See above pp. 23-24.

[•] See the Texts, p. 73, ll. 6-15.

not rely upon himself, is not content with the slightest sin, does not turn to the greatest means he has, and does not do any work by the help of those means, he should attribute laziness to Work, not to Destiny. He who is industrious in order to attain profit has a discerning judgment, and he who relies upon Destiny is hopeful.

For, says Veh-zat, he has experienced that evil can be removed from the creatures by means of Wisdom; for, Wisdom leads man to high position, and Wisdom saves him from the direct distress; Wisdom is the preserver and protector of life; Wisdom is the saviour and helper of the body. For, he who has Wisdom is a good worker; for, he who has Wisdom, has even wealth; for all good works are founded upon Wisdom. For, even for him whose span of life extends to a hundred years, the road is towards the *Chinvat* bridge in the end. For the wise understands the affair from the beginning, the ignorant sees at the end.

For, says Vêh-zât, when the body is disintegrated and the frame broken, when life too has passed away from the forlorn body and the frame has remained useless; if the beast of burden comes, it does not go without the load; if Destiny comes, it is not possible to evade it. Now family mingles with another family, possession and potestas pass to another master; life remains aloof and the body separated; the dead matter is in its proper place, and the dog and the bird sit inimically against each other. The high and the low, the master and the slave, each comes to this abode.

This summary of the text strengthens the arguments already put forward to prove the interpolation of §§ 1-31 of Vêh-zât's 'Andarz' in the "Andarz-î Âdarbâd." The last 10 lines of text on p. 73 of our work contaîning the commencement of the "Andarz-î Vêh-zât" begin with the distinction of Wisdom (Kherat) and Work (Kûnishn). The 6 lines of text missing might have contained a comparison between Work (kûnishn) and Destiny (bakht) and the result of a happy union of Wisdom, Work and Destiny. This matter extends to the §§ 1-5 on p. 74. §§ 6-18 are in praise of Wisdom. §§ 19-31 contain a short sermon on death shewing how Destiny is unavoidable, and the wise understand the affair at the commencement and remain on their guard.

The phrases 'aigh-am animut' (p. 73, l. 7), 'meman-am (p. 74, l. 8) and 'meman' at the commencement of §§ 7, 18, 19, 21 are worthy of notice as, I think, they sufficiently establish the connection of the last ten lines on p. 73 with the §§ 1-31 following, which latter have upto now remained interpolated in the "Andarz-i Adarbad."

15-16. Two passages.

These two passages of about 5 and 16 lines each, contain maxims, and admonitions.

The first contains ten maxims: to be charitable, to speak the truth to marry and multiply, to perform worship and be faithful to religion, to perform the *khvétókdas*, to establish the *Varharán* fires, to celebrate the *gahánbars*, to fertilizé barren places and breed cattle, and to give gifts to the good and the deserving.

The second passage contains eleven sayings equally interesting.

17. Sakhun ayôchand Âtûn-Fren-bag-î Farkhô-zâtân.

Adar-Fren-bag Farkhô-zâtàn, the arch-priest canonised for his having made the final attempt to preserve what remained of the Zoroastrian literature about 180 years after the appearance of Muhammadanism, is well-known for having controverted religious dogmas with the infidel Abalish in the court of the Khalifali Mamun. He is referred to in Dinkart Bk. III, Ch. 142, and the Datistan-i Dinik, Pursishn 87, as the author of the Aînîn-Namak, and Dinkart Bk. IV is said to contain select extracts The same 'namak' is referred to in text No. 28 of our from the work. work, as having contained some hints as to the rules of the game of chess. Dînkart Bk. V, contains the replies Adar-Frên-bag gave to two series of questions of Yakup-î Hâryan of the tribe of Sêmlâ, the ancestors of which community had under the chieftainship of Nebuchalnezaar, gone to wat against the Bant-Israyils. The first series of questions were asked by Yakûp with friendliness with a view to gain a knowledge of the history and the ethics of the Zarathushtrian creed. The second series of questions were asked by him after his conversation with a Christian named Bûkht-Ervad Tehmuras' Bûndahishn MS. TD, contains 147 questions maharâ. asked to Adar-Frên-bag with his replies.2 The Adar-Frên-bag referred to in Dînkart Bk. VI § 482 is perhaps the Magûpatân Magûpat who flourishêd

¹ See G. d. I. P., II, III, § 37 where Dr. West gives the transliteration of the commencement of Dk. Bk. V. Instead of the proper name Yakûp-î Hâryân, he reads shukûpô-î axaragân (=the wonder of the moderns) and bandag sarâsar (=entirely connected) instead of Banî-Isrâyîl. See Dastur Peshotanji's Dk. Vol. IX, Transliteration p. 600: shékôfê ahlyânî (=mysterious and pleasing), and bandê salyâkar (=evil doing). See Dastûr Darâb's Dk. Vol. X, Text p. 1, Transliteration p. 1: dâhîk pisan (=a townsman) for Yâkûp.

See Ervad Tehmuras' Bûndahishn, Int., p. ziii, col, 1.

in the court of Khusru Kavatan along with Adar-bûjît and Vôhûdât-î-Adar-Aûharmazdân.

This passage in our texts, of about 12 lines, contains two questions asked to him, with replies thereto. The questions are: 1) "What is Wisdom and the eye of 'Wisdom', and 2) What is the cultivation of Wisdom'.

18. Vajakîha-î Bakht-afrit va Atûnpât-î Zartôshtân.

This piece contains two small passages of about 5 and 14 lines each, containing the sayings of Bakht-âfrît and Adarbâd Zartôsht, grandson of Adarbâd Mârespand.

It is possible that the Bakht-âfrît of this text is the same as Dastûr Bakht-âfrît of the Court of the Sasanian Emperor Khusru Kavâtân of whom we read in the Zend-î Vohûman Yasht Ch. I § 7. We find a few more sayings of his in Dînkart Bk. VI §§ 324, 506-512. The Bakht-âfrît referred to in Ervad Tehmuras' MS. TD, along with "Zartôsht of great hopefulness," may be the same personage. It is also possible that he may be the same as the commentator Bakht-âfrît quoted in the "Pahlavi Revâyet" preceding the Dâtistân-î Dînîk³, the Shâyest-la-shâyest, Ch. XX § 11, and the disciples quoted in the Nîrangistân* are possibly his.

In this passage of our text Bakht-âfrît says that there is no person wealthier than himself with the exception of him who is more contented than himself, and that if all men of the world hand him over their riches they cannot make him the richer thereby, because if he received with the one hand and gave away with the other, nothing but trouble would remain with him.

According to Dînkart Bk. III, Ch. 137, Âdarbâd Zartôsht was the Rat (Primate) of Irân during the reign of Yazdakart Shâpûhrân (399-420 A.C.). Dînkart Bk. VI §§ 480-481 contain some admonitions given by him.

² See the Zend-? Vohuman Yasht Ch. I § 7; SBE., Vol. V, p, 194.

See Ervad Tehmuras' Bûndahishn, Int., p. xiii, col. 2 and p. xiv, col. 2.

a Ervad Tehmuras' MS. written by Gôpatshâ, fol. 71 b, l. 12 and fol. 73 a, l. 10.

[•] See Dastur Dasabji Peshotanji Sanjana's Facsimile of the Mrangistan, fol. 43 5, 1, 9,

In the passage under consideration we are told that he had attained a long age of 150 years, and that he was the Magûpatân-Magûpat for 90 years.

19. Hankhatûnishn-î Mandûm-î Gêtî.

This small passage of eight lines explains the division of the things of the world into twenty-five parts, governed by Destiny, Work, Temperament, Nature and Heredity. This passage is worth comparing with the Pahlavi commentary of Vd. V § 33 (Sp.), Dâtistân-î Dînîk Pûrsishn 70 Vajar-kart Dînîk, pp. 187-8, and Dînkart Bk. VI § 468.

The texts in the last two works agree mainly with each other. But whereas the Dînkart ascribes the text to the Saint Âdarbâd Mârespand by commencing it with

the Vajar-kart Dînîk ascribes the text to the Prophet Zarathushtra himself and that statement would be more in tune with a book purported to have been written by Mêtyômâh Ârâspî, cousin of Zarathushtra. The text thus commences in the Vajar-kart:

Except in this change of headings the two latter texts have no other difference of language. Moreover it is interesting to note that the original composer of the Vajar-kart Dînîk must have selected this text from the Dînkart MS. rather than from the set of MSS. containing the Ayîbâtkâr-î Zarîrân. This can be seen from the fact that he copies ten more words from Dînkart Bk. VI § 469, which are not connected with § 468 and which do not form a complete sentence without the following seven words which he has not copied. The commencing sentence of Dk. Bk. VI § 469 is

The Vajar-kart gives the sentence upto and breaks off, inserting the benedictory formula:

The following notable differences are to be observed between our text and the one found in the Dinkart and the Vajar-kart. Our text

does not attribute the passage to any author, as it simply commences with denman-ich yamannund. Instead of eve in 1. 1, Dk. and Vj.-k. have _______. Instead of ________. Instead of ________. Instead of ________. Instead of _________. Instead of _________. Instead of

20-21. The Colophons.

As regards these colophons, the one of the original from which the first 19 texts were copied, and the other written by the scribe Mihir-Awan Kaê-khûsrû himself, see above pp. 5-6.

22. Nîrang-î Zahar bastan.

This small "Mirang to be recited in order to check the poison, the sting and the jaws of noxious creatures" was edited by Dastûr Hoshang Jamasp and Dr. Haug in the "Old Pahlavi-Pâzend Glossary" (pp. 23-24). Ervad Kavasji Edalji Kanga gave a correct and fuller text of the same with translation in the "K. R. Cama Memorial Volume" (pp. 142-143) in 1900 A. C. Another very corrupt text of the same Nirang is to be found on p. 170 of our Texts, copied from JJ.

23. Kâr-nâmak-î Artakhshîr-î Pâpakân.

Dastûr Jamaspji did not embody the Kâr-nâmak in these texts, as Ervad Edalji Kersaspji Antia took the help of the MS. MK and prepared his Pahlavi text published in 1899. Noeldeke had translated this text in German in 1878. In 1896 Dastûr Kaekobâd Âdarbâd published the Pahlavi text, with transliteration and translation, giving from the Shâh-nâmah Persian passages corroborating the Pahlavi text. Dastur Darabji Peshotanji Şanjana, B.A., bropght out his edition of this text in

the year 1896. As early as in the year 1853 Dastur Peshotanji Behramji Sanjana had published a Gujarati translation of this text in the "Jagat Premî."

24. Ayîbatkar-î Vazorg-Matûn.

This text contains about 282 lines, and is also called Pand-nâmak-î Vazôrg-Mehr. Dastûr Peshotanji had edited this text in 1885 for the first time with transliteration in Avesta characters, translations in English and Gujarati and an introduction, under the title of "Ganje Shâyagûn." Dastûr Jamaspji thought it fit to re-edit this text, as it was incomplete at the end in Dastûr Peshotanji's edition, and some important variants were found in JJ, which would help for a better understanding of the text.

Dastûr Peshotanji named this text the "Ganje Shâyagân," attaching the texts Nos. 5 and 6 to it. He translated the words 'pavan Ganj-î Shâîkân hanakhtûnt' occurring in §1 of the text by "I have given it the name of Ganjeshâyîgân." But the subject of the verb 'hanakhtûnt' is the noun 'ayîbâtkâr' occurring in l. 2 of §1, and the phrase therefore means: "I deposited this memorandum in the Ganj-î Shâyîkân, i.e. the Royal Treasury," and the verb 'hanakhtûntan' when used alone does not mean "to name": 'sham hanakhtûntan' is the appropriate phrase for it. Moreover we read in Dk., Bk. III, Ch. 420 and Bk. IV § 15, of a copy of the Scriptures and other literary works being preserved in the "Ganj-î Shapîkân."*

It has been already shown that this writing of Vazôrg-Mêhr has no connection with the texts Nos. 5 and 6.*

The MS. MK was available for only §§ 1-27 of the text; the rest has been taken from MK's copy JJ, and collated with TD, JU. The fols. 112-125 of MK, now missing, must have been existing at the time when JJ was copied, and they seem to be missing after the copy. It is quite possible that they lie rotting on the shelves of some priest who knows not what they treat of. As the fols. 111 b and 126 a are blank, I conjecture that the fols. 112 a and 125 b must also be blank, and the possessor of the MS., after the time when Jamshîd Jâmâsp copied, must have made a separate booklet of those folios, seeing the first and the last pages left blank. The recent MS. TD again breaks off at § 162, and the final portion is prepared from JJ and JU only.

¹ See Khan Bahadur Bomanjee Byramjee Patell's Parsee Prakash, p. 620.

See Dastûr Peshotanjî's Dk. Vol. IX. Text, pp. 450, 456.

See above, p. 19.

§§ 234-264 of our text seem to be missing in the MSS. from which Dastûr Peshotanji prepared his text, but one of those MSS., as Dastûr Peshotanji states, has the words 'patirishn-i framûn-i abîtar va amîtar va aêrpat', inserted by a later hand after § 233. The end of our text contains the benedictory lines:

'Anûshak-rûbân yahavûnât Vazôrg-Matûn-î Bûkhtakân va valmanshân Kayân va yalân va vîrân mavan gân-awaspârîh-î Dîn-î Mâzdayasnân kant-hômand. Gâs pavan Asar-î Roshan yahavûnât!' = "May Vazôrg-Mehr, son of Bûkhtak, and those Kayâns, heroes and brave men, who devoted their lives to the religion of Mazda-worship, be immortal! May their abode be in Endless Light!"

The restoration of the §§ 234-264 and these benedictory lines from the MSS. JJ and JU, supports the arguments brought forward to prove that the texts Nos. 5 and 6 are not connected with the Ayîbâtkâr-î Vazôrg-Matûn in any way.

Out of the three MSS. from which Dastûr Peshotanji prepared his text, two are very recent, dated 1131 and 1148 A. Y. (=1761 and 1778 A.C.); the third, which contains Shâh-zât bin Shât Farkhô Aûharmazd's well-known colophon bearing the date 1067 Hindûstânîk, is not dated. It is said to be the copy of Aêrpat Kâmdîn bin Shahryâr bin Neryôsang bin Samand, most of whose MSS. are written after 627 A. Y. (=1257 A.C.) If the MS. be really Kâmdîn Shahryâr's own copy it must be at least 650 years old. From a study of the variants in the text, it will be seen that the recent MS. TD used in our text, closely agrees with the so-called Aêrpat Kâmdîn's MS.

I will now give a short synopsis of the interesting text written in an age of reform, rationalism and the rise of philosophy. The text commences with a short introduction wherein the author states the reasons for writing the work. He says that he wrote the book at the behest of the Emperor Khûsrôê as an admonition to those who were of good destiny and deposited it in the Ganj-î Shôîkan. He observes that all earthly possessions are perishable and ever changing, that within a hundred years material life comes to a close, and sovereignty to nothingness, that within four hundred years the family is disintegrated and name and fame come to forgetfulness, home and homestead become desolate and defiled, descent and lineage attain humility, and sovereignty would be in the hands of the lords of the period, that only the substance pertaining to the renovation survives and does not disintegrate, that piety alone is the matter pertaining to renovation, and righteous deeds cannot be stolen by any person. He further observes that since his wish is to practise piety and abstain from

committing sins, since he is a sincere believer in the existence of God and non-existence of the Daevas, in religion and soul, heaven and hell, in judgment after the three nights, resurrection and final life, he wrote these few utterances for earthly name.

The catechistic portion of the text may be divided into eight parts. This division will appear logical.

The first part containing §§ 5-22 turns upon the pivotal question as to "the happiest man," and five questions arise regarding "the least sinful man," "the law of God and the law of the daevas," "good and evil," "moderate thought, charity and truth," and "immoderate thought, parsimony, and untruth."

The second part containing §§ 23-41 contains five questions, the chief of which treats of the man who is perfect through goodness. This part contains a description of the *drujas*: Avarice, Need, Wrath, Jealousy, Shame, wicked Reason, Revenge, Lethargy, Impiety and Slander.

The third part consists of §§ 42-56. It opens with an assertion as to Aharman having concealed the reward of good deeds and the punishment of sin from the thoughts of men, and the Creator Aûharmazd having bestowed several invisible protective forces, such as Innate and Acquired Wisdoms, Disposition, Hope, Contentment, Religion, and sagacious Conference, in order to help man and keep the drujas mentioned in the second part in abeyance.

The assertion is followed by two questions and replies as to he allotted work and the greater or less energy of these invisible forces.

The fourth part, containing §§ 57-104, consists of fifteen questions and replies, which do not seem to have much connection with one another. They deal with the best Nature, Disposition, and Wish, the best good deed, conduct, instruction, repute, and great name, and their utility in the absence of certain unworthy traits.

The fifth part, containing §§ 105-111, treats of the idea, oft iterated in Pahlavi texts, of Fate and Work being intimately connected and the illusion of material prosperity.

The sixth part, containing §§ 112-170, treats of twenty-nine questions with their answers, most of which are trite sayings such as, the wicked man conversant with religion is the most inauspicious, the sky allotting the destiny of the earth is the most powerful, eternal time is the most truthful, etc.

The seventh part, containing §§ 171-198, treats of four main questions, and about nine more issuing out of these. The main questions are:

What appears more becoming to men in this world? Of what are men the most desirous? Of what are men the most thirsty? Of what ought men to be much thoughtful in this world, and on what ought they to rely?

The eighth and the last part, containing §§ 199-264, contains 34 questions and answers giving so many maxims for conduct of life and society. I will quote a few of them: Sitting with the wise is the most beneficial; the tongue of truth-speakers is the most steadfast, the store of good deeds lasts till the renovation and is not disintegrated; the reward of the righteous is the most reasonable; gifts to the ungrateful and connection with the wicked are the most unproductive; the decision of God is above everything.

At the end of the text, we find the usual benediction to the author.

24. Badnâ-î Fravartîn yôm-î Khûndat.

"The month Fravartîn day Khûrdat" is a text of about 107 lines mentioning about twenty-five events which are said to have taken place on the day, on which account "as revealed by Aûharmazd to Zartosht," men hold it in veneration. Dastur Kaekhusru Jamaspji Jamasp-Asa translated the text for the first time in the "K. R. Cama Memorial Volume" (pp. 122-129), in 1900 A. C. A Few Indian MSS. of the Nîrangistân contain at the end about 17 lines of the same text in an imperfect condition breaking in the middle. Our text is prepared from JJ, TD, Ta. The events briefly described are as follows:

On the day, Aûharmazd created the life of mortals; Gâyômart came into manifestation in the world and killed Arezûr; Mîhryâ and Mihryânîh grew up out of the earth, Hôshyêng the Pêshdât came into manifestation in the world; Takhmûrap seized the wicked Aharman as a steed for thirty years; Jam made the world without death and decrepitude, he brought out the contract (patmânak) from hell and came into manifestation in this world, he prepared the ossuaries and ordered men to do the same, who, when they saw what was ordered to them by him, celebrated the day as the "new day" and named it the "new day"; Farîtûn divided the world and married his sons to the three daughters of Bokht-khûsrû, king of the Tajiks; Manushchihar killed Salm and Tuj in revenge for Airij; Sam Narîmân killed the daeva Snâ(v)îtak and Az-î dahâk and sat on the throne of sovereignty of the seven kingdoms; Kaê-Khûsrûê son of Sîyâvakhsh killed the Turanian Frâsyâk in revenge of his father, and he went to Garôtmân with pomp on the same day; giving the kingdom to Lôrâsp; Zartôhsht son of Spîtâm came to the sight and conference of Aûha rmazd, and accepted the religion of Mazda-worship from Aûharmazd the Lord; king Vishtâsp accepted the religion from Zartôhsht; eighteen things happen to Khûsrûê son of Aûharmazd in eighteen years; the future benefactor Vahâram the glorious will come into manifestation out of Hindûkân (India); Pêshyûtan son of Vishtâsp will come to Aîrân-shahr from Kangdêz and promote the religion of Mazda-worship; Khûrshêtar son of Zartôhsht will come to the sight and conference of Aûharmazd and withhold the Sun for ten days and nights in the mid-heaven and make men without doubt as to the religion of Mazda-worship; Aûharmazd the Lord will perform resurrection and final dispensation on the same day.

25. Darakht-î Asûrîk.

"The tree of the land of Asûr (Assyria)" is a short amusing story of about 89 lines giving the altercation which took place between the Asûrîk tree and the goat. Each strives to express its own superior utility over the other. The text is prepared from MSS.: MK, JJ, DP, JE, Ta. The dialect used in this fable resembles very nearly the Darî, being full of daricised words and expressions. This, I think, may be due to the scribe Mihir-Awân Kaê-Khûsrû, who more than often uses in the MSS. written by him, daricised pronunciations and Dari expressions. I give here a few instances: aist for islet. In the content of the part, in for himanam, am for ajam, darakht-im level ham-tan for darakht-i level-i ham-tan-i afam, karênd for kûnênd, bêj-am paskhan karêt for boj val li paskhan yahahûnêt, karêt for kûnênd, bêj-am paskhan karêt for boj val li paskhan yahahûnêt, karêt for kûnên, karam for kûnam, tê for ajat, pâtkârêt for palkârêt. The text does not seem to be translated as yet and it will surely give a lot of trouble to the first translator on account of the obscure words and idioms abounding in it.

The text purports to say that a tree has grown afresh in the land of Assyria (Asûr), its trunk is dry, its top is green, its leaves resemble the reeds, its fruit resembles the grapes and it yields sweet crop. The tree opens its tale with the words: "O men! such am I, a lofty tree, I argued with the goat, saying 'O goat! I am more deserving than thee in many kinds of properties. Over the entire Khvanîras there is no tree equal to me, because the king eats from me when I bring forth new fruit. I am the pin of the shuttles. I am the mast of the sales. Out of me they prepare the broom wherewith they clean habitations. Out of me they prepare the thrashing pin, wherewith they beat barley and rice. Out of me they prepare the bellows to blow the fire. I am the boots of the farmer. I am the virin of the bare-footed. Out of me they prepare

the stick wherewith they kiss (machend) the two apples of thy neck. Out of me they prepare the nail, wherewith they hang thee headlong (sarkanak vazênd). Fuel am I of the fires wherewith, too, they roast thee. In summer, I am the umbrella over the head of kings. I am the kharya of the farmers, the $g\hat{o}bashy\hat{a}$ of the nobles. They prepare the muskets out of me. Behold the vial of medicine $(d\hat{a}r\hat{u}kd\hat{a}n,)$ which the consulting physicians carry from place to place, (which too is prepared out of me.) I am the nest of birds, the shade of workers.

The goat replies unto me and raises forth (fraz shanêt) its head unto me, saying: 'Thou, too, drive at me! thou, too, argue with me! when my doings will be listened to, shame will repel that foolish utterance Lofty art thou, tall demon! Majestic thou art; thou resemblest the demon of demons which was over the head of Jamshit; thou hast become complete at that auspicious period and day of the demons! O men! (Is this) too the tree of immortal beverage (anush-darû), the tree, whose top was goldcoloured? Owing to these thy (vile) doings is thy top yellow-coloured. But the wise ought to be humble with the ill-informed. Otherwise where would I tolerate thee? thou tall useless (creature)! If I give thee a reply, it would be a great shame to me. With mystic Pârsî utterance, men explain to me that thou hast grown and spread useless among trees. If thou yieldest fruit (i. e., if thou wert humble) behold! men would allow thee (to spread) on the pasture lands even in the manner of oxen. Am I a self-conceited person or one born of an adulteress? behold thou art a tall demon, I a goat challenge thee; what did the Creator, the glorious, resplendent, just Atharmazd expound in the holy religion of Mazda-worship? possible to worship the just Aûharmazd without me who am the goat, because out of me they prepare the milk offering (jiv). Out of me they prepare the belt which they bedeck with pearls. I am the stockings of the nobles: nay, behold the gloves of kings. The kings prepare the leather bag bearing water out of me; In the plain and the desert, on the warm day, ice cold water is owing to me. The scribes write the epistle and the scyoll on me. Out of me they prepare the bowstring wherewith they capture the onagre. Out of me they prepare the shawl (vakhshak?) of goat's wool, which the nobles and the grandees keep on their shoulders. Out of me they prepare the straps wherewith they tie the saddles whereon sit Rustam (Rûtastahm) and Aspandyâr (Spanddât). Out of me the merchants prepare portmanteaus, in which the damsels bring bread, pôst cheese, arûn, oil, pounded camphor, black musk, tokhûrîk silk, immense princely garments and robes. In the Iranian districts they prepars the sacred girdle out of me. Moreover I have humps on the back : on

my hump go different races of men from the borders of Hindûstân farther towards the sea Varkash, who dwell far away from the land, the breast-eyed, who have eyes on the breast, whose head resembles that of the dog, whose forehead resembles that of man, who eat the leaves of trees and milch the milk of the goat—the life of these men, too, is on account of me (See Bûndahishn Ch. XXVII). Out of me the minstrels prepare sweetmeats full of wholesome eatables that the noble prince of the mountain eats. am I more worthy than thee, O tree of the land of Asûr. And behold! the worthy Mazda-worshippers preserve purity (after ablution) (sitting) on my The harp (chang) and the (vin) lute and kûndr and barbat and tambourine (tambur) they play on account of me. Thus am I more worthy than thee, O tree of the land of Asúr. When they carry a goat to the market and evaluate it, he who has not got ten Jauzans does not come forward towards the goat; thee (tê) the young ones purchase for two pashîzs. are my advantages and virtues, these my gifts and these the blessings which proceed from me who am the goat far across this wide world. golden utterance which I lay before thee just as he who throws pearls before swines or plays upon the harp before an infuriate camel.'

It is interesting to note the Bûndahishn myth of the 'Gao Sarsaok' on whose back men travelled from Khvanîras to the other regions, attributed to the goat in this tale and the reference to the curious races of men, who have eyes on the breast, of whom, too, we do find a mention in the Bûndahishn. The English proverb of "throwing pearls before swines" seems to be used more than six centuries ago by the Iranians and the curious expression of "playing upon the harp before an infuriate came" is aptly expressed by one of the greatest of Indian Mystics, the Saint Kabir, in one of his padas. The sly reference to the custom of the Zoroastrian priests sitting on goat-skins to preserve their purity is very important, to mark how the Zoroastrian priests of to-day wave clung to their old revered usages in spite of the fancial arch of the custom of the should be marked that this is one of the custom texts which refer to Rûtastahm (Rustam), the Persian national large.

26. Vajarishn-î Chatrang va hankhatûnishn-î Vîn-Artakhshîr.

"The explanation of the game of chess and the invention of the game of backgammon" is a text of about 107 lines. It was edited by Dastûr

¹ See S. B. E. Vol. V, pp. 62, 186; Westergaard's Bundehesh, p. 40, l. 17 sq. Ervad Tahmuras's Bûndahishn, p. 124, l. 5 sq.; Zatsparum. Ch. XI, 10.

² See S. B. E., Vol. V, p. 59; Wd.'s Bd., p. 38, ll. 9-12=T's Bd. p. 107, ll. 5-6.

Peshotanji, for the first time in 1885 under the title of "Mådîgân-î Chatrang" with transliteration in Avesta characters, and Gujarati and English translations.

The first sixteen sentences narrate the story of an Indian king Dabeshlim¹ (Devasharman), subsidiary to the Persian Emperor Khûsrûê Anûshak-rûbân having sent to the latter a set of 'Chatrang' containing sixteen pieces of emerald and sixteen of red ruby in order to test the wit of the Iranians. With the set of 'Chatrang,' were sent 1,200 camels loaded with gold, silver, precious stones, pearls and rich dresses. 90 elephants, and 'Tâtrîtvas', who was an élite amongst the Indians. In the epistle sent along with the embassy the Persian Emperor and his literati were challenged to explain the reason of the 'Chatrang,' otherwise to send tribute and subsidy to the Indian king. The Emperor asked for a period of four days and there seemed to be no one amongst the sages of his court who could solve the problem of the game. The third day Vazôrg-mehr son of Bûkhtak declared his readiness to explain the meaning of the game and his intention to prepare another game, impossible to be solved, to be sent to Dabeshlim.

The next day Vazôrg-mehr called Tâtrîtvas into his presence and said that Dabeshlim prepared this game in imitation of the battlefield. He made the 'King' with his 'Principles' to the left and the right, the 'Queen' resembling the chieftain of the warriors, the 'elephants' resembling the propping chieftains, the 'horses' resembling the chieftains of the horsemen and the 'pawns' resembling the soldiers in front of the army. Tâtrîtvas then played the game with Vazôrg-mehr, who won three games.

The next twenty sentences give a description of the game 'Nîv-Artakhshîr (Pers. nard), invented by Vazôrgmehr and named after Artakhshîr. In his interview with the Emperor, Vazôrg-mehr declarse: I will prepare the board of the Vîn-Artakhshîr resembling Spendarmat the earth; thirty pieces resembling thirty days and nights—fifteen white resembling the days and fifteen black resembling the nights. I will prepare one circle resembling the motion of the zodiacal constellations and the revolution of the sky. I will prepare one important circle in such a manner as to illustrate the unity of God, every good having been created by Him; I will prepare two circles resembling spirit and matter, three circles resembling good thought, good word and good deed—meditation, utterance and action; four circles resembling the four mixture forming elements, wherefrom is man,—the four directions, East, West, South

Is he the king referred to in the Anw îr-t Subaili of Hasan Varaz Kashefi?

and North; five circles resembling the five lights such as the Sun, the Moon, the star, the fire and the lightning which comes from the sky; and six circles illustrating the production of the creatures during the six periods of the year, I will institute the rules of the game on the board in the same manner as did Aûharmazd the Lord when creatures materially. I will arrange the move of the the circle in the same manner as the movement of men. pieces in whose connection is attached to the spirits while they are in the material world, and they move and pass away through the influence of the seven planets and the twelve constellations. When possible the pieces may smite and thwart one another just as men in the material world smite one another. When one move checkmates all the pieces on a circle, it is analogous to the passing away of all mankind from the material world; and when they are again replaced, it is analogous to all men again coming to life at the raising of the dead.

The Emperor was delighted when he heard this and ordered whatever was the most precious and requisite for 12,000 man and horse to be prepared:—12,000 Arab horses of the same hair from head to foot bedecked with gold and pearls, 12,000 select youths of Aîrân-shahr, 12,000 armours of seven folds. 12,000 swords of Indian steel, and 12,000 girdles like the Pleiades. He appointed Vazôrg-mehr their chieftain and sent them to India after selecting a day of good omen.

When Dabeshlîm the great king of India saw this he asked a period of forty days. There was none amongst the sages of India who understood the meaning of the Niv-Artakhshir. Vazorg-mehr received twice as much subsidy and tribute as Dabeshlim formerly sent and returned to Aîrân-shahr.

The last two sentences are an attempt at explaining the meaning of the 'Chatrang.'

27. Andarz-î Dastôbarân val Vêh-dînân.

Dastûr Jâmâspji named this text "The Admonitions of the Archpriests to the Faithful."

Dastur Peshotanji edited a great portion of this text in his 'Vajar-kart-î Dînîk' (p. 2, l. 1—p. 12, l. 15)'. There is a great difference between the two texts, the first six sentences of our text are wanting in the 'Vajar-kart.' Instead of the words 'Drâyân-gangishn avîn shkîpt aîgh' of

¹ The *Daftar-î Vajarkard Dînîk, the Pahlavi work prepared by Mêdiômâh bin Ârasp, a disciple of the holy prophet Zartosht, for an explanation of the miracles of the holy Zartosht and mysteries of the Avesta, and many a special mandate of the Mazdayasnî religion.'—Erwad Perhotan Dastur Behramji Sanjana, 1218 A. Y., 1848 A. C.

§7 of our text the 'Vajar-kart' has 'Fratûm dar vajar baên drâyân-gan gishnîh chîgûn gôpt hômanât.' The texts then agree in the main upto §17, but for slight variants here and there. (See 'Vajar-kart,' p. 2, l. 1—p. 4, l. 2). From p. 4, l. 2 upto p. 6, l. 11, there is the following text apparently a digression as regards the reason of Aûharmazd's creating the noxions creatures:

המאו האל הפישה אים הואה האלים שו אצים האלים שו אים האלים או האלים או האלים או האלים או האלים או האלים או האלים אים האלים האלים אים האלים האלים אים האלים האלים אים האלים אול האלים אים האלים אים האלים אים האלים אום האלים אים האלים אים הא

معام هوال المحاف المح

After this digression §§ 18-27 of our text agree with p. 6, l. 11, w. 3—p. 8, l. 15, w. 1 of the 'Vajar-kart', after which the 'Vajar-kart' has the following sentence;

ः भाभव ना निकालका विष् स्ट न क का शक भ मन निकाल हिना क

§ 28 of our text is to be found on 'Vajar-kart', p. 8, l. 16, w. 4—p. 9, l. 2, w. 2. Instead of § 29 of our text the 'Vajar-kart' has the following:—

§ 30 of our text is on 'Vajar-kart p. 9, l. 11, w. 3—l. 15, after which we have the following in the 'Vajar-kart':—

§§ 31-35 of our text, excepting the last two words 'madam valman of § 35 and the 'frajapt' sentence following § 35, are found on 'Vajar-kart', p. 10, l. 2—p. 11, l. 5, w. 1. At this point there is an interesting question as to the existence of Aharman in the 'Vajar-kart', which seems to have formed part of the 'Andarz-î Dastôbarân.' It occupies p. 11, l. 5, w. 2—p. 12, l. 15, w. 1. It is as follows:

مراها ها المراه على الماها على المراه ها المراه المراها الماها المراها المراها الماها الماها

¹ I put between asterisks the words only to be found in the 'Vajar-kart'.

As the colophon of the 'Vajar-kart-î Dînîk' informs us, this unique text is supposed to be found only in one extant MS. copied in 1123 A. Y. and finished on the day Râm of the month Amûrdat (1734 A.C.) by Mobad Nôrôz Rûstam Varhârâm Sanjânâ, uncle of Dastûr Edalji Darabji Sanjânâ. It is said to be copied from a MS. written by Dastôbar Dât-pîrâc son of Dastôbar Shâpûr, son of Dastôbar Matûnayîbâr of Kermân and finished on the day Vât, of the month Artavahesht in the year 609 A.Y. (1240 A.C.) The MS., along with an epistle, was said to have been brought from Persia to India by some Zoroastrians of Surat, and preserved in the house of the Modis of Surat. It is supposed to be now missing.

As MK is written in 691 A. Y., Dât-pîrâc's MS. is 82 years older. It cannot be settled whether it had come to India before MK was copied, since the names of the Zoroastrians of Surat and the year when it was brought to India are not mentioned.

According to the present stage of our knowledge, there are five MSS.: MK, DP, JJ, JE, TD, the first two of which are first class MSS., more than five centuries old, containing this text as edited by Daster Jamaspji. Dât-Pîrâê's is therefore the only MS. containing the text as we find in the 'Vajar-kart'. It seems to begin abruptly without the first six sentences of our text. The digression added after §17 of our text seems to be written in imperfect Pahlavi and rather spoils the consistent textual connection of the different parts of the text. The insertion of Avestan quotations, in this digression as well as in the final portion found only in the 'Vajar-kart,' does not seem to be in consonance with the aptitudes of the writer of this andarz.' However the time does not seem to have as yet arrived to promounce a final judgment as to the merits and deficiencies of either of the texts. It is possible that fresh information may come to light in the near future, when those who have stored up their ancestral MSS. without allowing them to see the light of day will come forward to enlighten us.

The text as it stands in MK contains about 87 lines which can be divided into seven sections.

In the first four sentences the writer inculcates the daily practice of 1) washing the hands with bull's urine and water before sunrise¹, 2) going to the Fire shirines and performing the obeisance unto the fire (Atash-niyaishn, and 3) performing the obeisance unto the Sun (Khûrshit-niyaishn), so as to remove from them the three drujas of Impurity

(Nasrûsht), Sloth (Ashgahanîh) and Unfaithfulness (An-astopânîh) to religion.

The next seven sentences (§§5-11) describe the enormity of the three sins, of 'talking whilst eating,' sloth and the evil eye.

The next six sections are catechistic: §§12-17 'Who instilled life in the noxious creatures'?', §§18-19 'Should the ends of the awar-sar (comb?) and the tooth-pick (dandân-farîsh) be rubbed over the ground or not?', §§20-27 'Is any one of Aûharmazd's beings appointed over hell who may punish the souls of the wicked?', §§28-30 'Of good deeds and expiations of sin which are permanent (an-âpûrîk)?', §§31-33 'Why do they not partake the flesh of a dead body?', and §§34-35 'Why do they not partake fresh meat within three nights when some one passes away in a house, and what harm is there if they partake of it?'.

28. Mâtigân-î sî rôz.

A fragment of about eight lines of the "Description of the thirty days" of the month is only to be found in MK. Dastûr Peshovanji edited the whole text in his Vajar-kart-î Dînîk (p. 113, l.3—p. 125, l.7) in 1848 A.C.

29. Panj hîm-î Âsrûnân.

"The five Characteristics of Priests and ten Admonitions to which all the Admonitions of Religion are connected" is a very small text of about 39 lines. Dastûr Peshotanji edited the text in 1848 in his 'Vajar-kart' Dînîk.' (p.13, l.14—p.16, l.9). Dastûr Peshotanji's text given in the 'Vajar-kart' agrees almost entirely with ours which is prepared from three MSS.: MK, DP, JJ. The same text, moreover, is to be found in the MSS. containing 'the Sele ctions of Zâtsparam', at the end of Zâtsparam's Zartôshtnâmak. I note here the important additions to be found in the text, omitting to mention the different readings of words to be found in it, making use of Ervad Talmuras's MS. of the 'Dâtistân-î Dînîk' without date (fol. 266a, l.17—267b, l.15), supposed to be written in about 880 A. Y. (1510 A. C.) by Gôpatshâ Rûstahm Bûndâr.

At the end of §3 of our text the TD MS. has the following additional clause:

¹ See Erwad Tahmuras' Fascimile of the Iranian Bundahishn, Ch. xxiv, p. 141 sq.

§14 of our text containing the eighth 'andarz' is omitted in TD and a blank of about a line and a half reserved for it. From the spirit of the text it seems that the two passages quoted above from TD are inserted by a later writer, as the writer of the original 'andarz' seems to have intended to give his admonitions in the fe west possible words avoiding all details. Moreover Gôpatshâ the scribe of the TD MS, has made mistakes in his copy as I can see by comparing our text with his pages.

The five characteristics of priests mentioned here are: 1) unsinfulness, 2) choice of meditation, utterance and action, 3) abiding by the precept of the archeriest, 4) worship of God, 5) and clinging to duty day and night, ever remaining steadfast to religion.

The ten admonitions are: 1) to behave in such a manner as to have a good name in order to preserve the good name of one's own leader, preceptor, primate and father; 2) to abstain strictly from acts bringing ignominy, in order not to be the instrument of infamy of our leaders; 3) not to ascribe to one's preceptor what is not heard from him, in order not to beat one's preceptor with a very long stick and injure him; 4) to transmit liberally to those who are worthy whatever knowledge we have attained from our preceptor in order not to deprive the holy ones of their repute; 5) to codify the reward of the righteous and the punishment of the sinners for the progress of religion; 6) to keep open doors for the good, in order to entertain the token of piety in our house; 7) not to harbour revenge against the good and not to remain unreclaimed from sins in order not to allow the druj to grow in the heart; 8) to remove revengefulness

from one's thoughts and to atone for sins so as to remove the druj from the heart; 9) to recognise the forward and backward movements of religion; 10) to listen attentively to the senior, the primate and the archpriest, in order to preerve discipline.

31. Âyînînak nâmak yektîbûnishnîh.

"The Forms of Epistles" is a text of about 149 lines, which is prepared from four MSS.: MK, DP, JJ, Ta. The text was for the first time faithfully edited by Dastur Peshotanji in the 'Vajarkart-î Dînîk' (p. 102, l.13--p. 113, l.2), in 1848. The text of the 'Vajarkart' agrees almost entirely with the readings of DP, and in the absence of any knowledge as to the colophon of DP, there is room to guess that either this text in DP is a faithful transcript from the original MS. of Dât-pîrâê supposed to be written in 609 Λ. Y. or that the text in the 'Vajarkart' is a faithful transcript of DP.

The text contains 16 forms (§§2-17) which various persons should address those whom they write: how the chieftains should address kings, grandees and nobles, how the king should address the officers and servants under him; how one should address one's father, brothers and children, or those who are like father, brothers and children, with the greatest respect and endearment. §§19-24, 25-33, 34-36 contain three specimens of letters of condolence and consolation. The final sentences contain seven forms of completing epistles. The concluding sentence of this text, the 'frajapt' is very suggestive and rational: "Completed with propitiation. The bases of Religion are Knowledge and Faith, and (its) middle (part is) Wisdom and Love and (its) end (is) perfect Devotion and the good eye. (Completed) with propitiation, gladness and delight."

32. Patmának-î Katak-khûtâîh.

"The Contract of Marriage" is a text of about 51 lines prepared from the MSS.: MK, DP, JJ. The date given in the text as the day of entering into the contract is the day Dadû-pavan-Mitr of the month Vohûman of the year 627th, 20 years after Yazdakart. This shows that the text is copied in MK from a MS. 44 years older. I give below a translation of this interesting text.

"1. In the month Vohûman of the year 627, that is, after 20 years of His Majesty (Valman Bag) the emperor Yazdakart son of Shatrîyâr, descendent of His Majesty the supreme Emperor Khûsrûê sono f Aûharmazd, forth on the nearest day Dadû-pavan-Mitr, when the good chosen ones ('nâfak-î shapîr', lit., the good musk) had come to the assembly, a man named so-and-so ('vahmân'), so-and-so of such-and-such family (vahmân-î

valuation, son of so-and-so, who resides in such-and-such village and such-and-such district, rightfully took to wife (pavan pâtakhshâhâ anîshmanîh vakhdânt) a virgin named so-and-so, so-and-so free-born daughter of such-and-such family, who too resides in the same district. 2. She has thus come under the 'potestas' of him the said so-and-so's father, since she has not attained to wifehood nor daughterhood by way of adoption ('stôrîh') or 'ayâkânîh' of any one. 3. Thus he the said so-and-so, by asking and being given by her the said so-and-so's father, rightfully took her the same so-and-so to wife by way of a pious gift, with willingness and mutual agreement of her the same so-and-so.

- 4. And he the same so-and-so, who is her the said so-and-so's father, rightfully gave her the same so-and-so away to him the said so-and-so to wife, with three utterances, as a pious gift. 5. And she the same so-andso accepted him in such wise that she the said so-and-so accepted this too: "Till life's length I will not turn away from morality (aîrîh) and good faith, from the practice of wifehood, unanimity (ayûkâuîh), obedience and devotion unto him the same so-and-so". 6. And he the said soand-so said this too: "Till life's length I will keep her with due respect, revered as wife, firm as lady of the house, and well supplied with food and raiment, dress and habiliments, as her husband and lord, to the extent of my ability and in tune with the times; and I will have the children she begets as my own free-born progeny. 7. And whereas this arrangement was made in this manner, he the same so-and-so made her the same so-and-so rightful by obtaining, and after having made her rightful by contract, it appeared good to him the same so-and-so to take for the same so-and-so 3000 silver 'zûzins' current in the realm. He made a declaration saying: Of all the riches which have come into my possession and ownership which I () == ey) have authority to give away and of what also shall come hereafter into my possession and ownership, to give away which too I have authority, I give one undivided part out of two parts to so-and-so daughter of so-and-so, and I make the same so-and-so rightful over the same property in this wise that whenever she the said so-and-so or some one on behalf of her the said so-and-so claims it I will entrust it to that one without defect, and I will not practise evasion nor obstruction thereto. 8. And the same so-and-so daughter of so-and-so accepted this essential property for the value of these 30Q0 'zûzin's as security (pâyîndânîh) and agreed thereto.
- 9. And the same so-and-so, who is her, the said so-and-so's father has come on her behalf saying: 'She the same so-and-so daughter of so-and-so accepted the security, she has not disputed for more'.

By påtakhshåß a free-born person is meant.

- 10. And I so-and-so son of so-and-so came up, as it was my duty, to question, ask and investigate for this same purpose and other matters, just as was the rule of the contract of marriage.
- 11. And those, who declared the mutual agreement of so-and-so son of so-and-so, are so-and-so son of so-and-so and so-and-so son of so-and-so.

In this manner is this too from the declaration of mutual agreement of the same so-and-so, who are so-and-so and so-and-so. The same so-and-so who is so-and-so's father is for the same so-and-so, for the surety of so-and-so daughter of so-and-so. With the attestation of the same so-and-so son of so-and-so, and so-and-so son of so-and-so, and so-and-so son of so-and-so, and so-and-so son of so-and-so."

33. Vâjak-î aêchand-î Âtûnpât-î Mânaspandân.

"A few Utterances of Adarbad Marespand" contain about 172 lines. The text is to be found in MK, JJ and DP. Just like the "Andarz-1 Khûsrû-î Kavâtân," these admonitions seem to be delivered by Adarbâd on his death-bed. The admonitions are 33 in number. Briefly summarised they exhort the readers: not to store up earthly possessions, righteousness, being the only thing worthy of being stored up, §2; not to harbour malice in the mind, §§3-4; to speak the truth in accusation and defence §§5-6; to eat and speak with moderation, §§7-10; to marry, §§11-12; to refrain from eating the flesh of oxen and animals, §§13-15; to entertain travellers, §§16-17; not to fight for places of distinction, §181; to conform to good deeds, to dissent from sin, to be grateful for happiness, to be content with adversity, to be distant from enemies, not to impede good deed nor to help evil, §19; not to doubt the existence of God and religion, even if the greatest calamity befall, §20; not to be too joyful when good fortune comes, nor to be too sorrowful when affliction overtakes us, §§21-22, 60-62; to be contented in adversity and cheerful in calamity, to confide in righteous deeds rather than have faith in life, §§23-25; for, says Adarbad, for me. Adarbad son of Marespand, there is no affliction; this result comes forth out of this that I accept six kinds of delight from affliction; the first is this that I take it happily that only this misery befell me, because events worse than this ought to happen; the second is this that the affliction came to the body not to the soul; the third is this, that of afflictions that are in store for me, one is passed; the fourth is this that I am such a virtuous man that the accursed Aharman and the Daevas inflicted this misery upon my body; the fifth is this that misdeeds and injury come unto him who commits them or unto his children, and what has come unto me will not happen to my children; the sixth is this, every affliction, which the wicked Aharman

¹ Cf. Andars-i Åtúnpát-i Mánaspandán §30.

and the Daevas produced, is reserved for the creatures of Aûharmazd, that which has come to me has decreased the treasure of Aharman and he cannot restrict another good one with the same, §§26-32. He further exhorts his readers: to refrain from jealousy, perverseness, enmity towards the good, wrathfulness, avarice, slander and deceitfulness, §33; not to do evil even to the evil ones, §§34-36; to do that which you know to be good, and to refrain from what you know to be not good; not to do unto others what is not good unto you,' §§37-39; to repent sincerely for one's faults before the holy Rad, §40; to be of one desire, the desire for the welfare of the soul, §§41-43; not to commit sins owing to malice, nor to abandon the righteous law owing to wicked knowledge, nor to smite the innocent owing to anger towards a person, nor to break a promise on account of malice, §§44-47; not to trust nor to divulge secrets to women, §§48-49; not to accept the mandate of the ignorant, §§50-55; not to give utterance to words unless any particular profit is attached with them, §§57-59; to cultivate the earth, §63°; not to do harm to waters, fires, oxen, animals, dogs and the species of the dog, §64; to keep open doors for those who come from near and from far for doing good deeds, §65; to be in search of education, §§66-68; not to laugh at any person, §69°; to go to the assembly of good persons every day for conference, §§70-71; to go thrice every day to the abodes of Fires and to perform obeisance to the Fire, §§72-73; to refrain from untruth, sinfulness' a woman in the menses, and a bad woman, §74; and to perceive the soul and perform good deeds, §§76-78.

34. Darûk-î Khûnsandîh.

"The Medicine of Contentment" is a small text of about 15 lines to be found in the MSS. MK, JJ and DP. It prescribes a recipe, measuring one dram, which is very beneficial to the body and the soul. The six drugs to be mixed in equal measure are as follows: one dâng weight of "mixing contentment with meditation and recognising it with wisdom;" one dâng of "If I do not do this, what shall I do?"; one dâng of "I ought to be good from this day till to-morrow" (=Take care of to-day, and to-morrow will take care of itself); one dâng of "Perhaps my condition will be worse than this;" one dâng of "It is very comfortable for me to be content with what I have;" and one dâng of "If I be not contented, it is not good for action and very discomfortable to me."

These drugs are to be made in the mortar of "patience," to be pounded with the pestle of "devotion" and to be strained through the silk

¹ Of. Andarz-i Atunpat-i Manaspandan \$5.

² See Ibid. \$43

³ Ct. Ibid. § 56.

cloth of *bêtûrîh' (?), two spoonfuls with the spoon of "Confidence-in-God" should be taken every day early in the morning; the water of "ought-to-be-done" to be taken just after it.

35. Sitâyînîtârîh-î sûr âfnîn.

This 'Afrîn' is a ritualistic text of about 80 lines to be recited, as the composer says, at every time and place, especially in the 'Rôzgâr' service. It is not to be found in any of the standard sacerdotal collections of ritualistic texts, but some of the passages recur in the 'Afrîn-î Ardâ-fravash,' 'Afrîn-î Haft Ameshâspand,' and the 'Afrîn-î Rapîthwîn.' Compare § 5, 6, 7, 9-10, 11 with 'Af. H-Am.' § 12, 'Af. Ar.' § 5 and 'Af. R.' § 16, 'Af. R.', § 11, and 'Af. H-Am.', § 11.'

The Afrin may be divided into three parts: the first consisting of the hamákzóhar (= co-operation, the Zoroastrian ideal of union in work), §§3-15; the second of Afrin (= praise), §§16-17; and the third of sepâs (= thanks giving), §§18-20.

The officiating priest first asks the faithful who are present to attend to his oration in praise of the entertainment, for the blessings of God and thanks to the host.

Then he invokes the co-operation of Aûharmazd the Lord, the seven Amhôspands who are in Garô-tamân, the seven heavens located at the Mîtarg-pâyak (=the Cloud Station), the Star-pâyak (=the Planets Station) the Mah-payak (=the Moon Station), the Khûrshît-payak (-the Sun . Station), the Albûrz-pâyak (=the Albûrz-Station), [the Asar-roshanîh-pâ vak (?) (=the Station of Farthest Lights) and the shining Garô-taman; that of Atar-Frena-Bag, Atar-Goshosp, Atar-Bûrzîn-Mitr and other Atars and Fires established in the Dad-adhs; that of Mitr, Sarosh, Rashna, Varharâm, Vâê-î vêh; the good Religion of Mazda-worship, Ashtât and the Frohars of the holy; that of all the great and good spirits whose dignities are declared in the Si-rôzah; the co-operation of the Emperor the best of men and of the heir-apparent; the co-operation of the Vazôrg-Framâtâr (=the Prime Minister), the Sipahpats (=commanders-in-chief) of the East. West and South, the Judges, the Maguyan-Andarz-pat (= the chief of the Magian Counsellors), the Hazar-pat (= the chief of a thousand soldiers). the participators of the darûn, and all the great and good on whom God has bestowed the blessings of this banquet.

¹ See Ervad Tehmuras Dinshaji Anklesaria's "Fravasht with Baj-dharna, Airingans and Afrins" in Zend characters, Fort Printing Press, (1883,) pp. 189, 222, 175, 221.

After this invocation of "Co-operation" the priest invokes the blessing of God with the desire that He may soon restore to the faithful the sovereignty and the throne of Irân-shahr. He advises the faithful assembled to thank the noble entertainer with the blessing that he may live healthy, wealthy and long with his men, and that there may be in his house many shining and bright horses, many deserving and eloquent public men, much gold and silver, food and fodder.

Here follows the praise of God, the Amhôspands, the Athravans, the Artêshtârs, the Vâstaryôshes and the Hûtôkhshes, the praise of the Fires that are on earth, the praise of the seneschals, the musicians and the gate-keepers, and the praise of the host who provided and managed the banquet.

The officiating priest then declares to the assemblage that he had had his fill of food and wine, incites the faithful to utter the praises of God and the blessings unto the good ones, and completes with the final benediction: "May you have sound sleep, see God in your dreams, get up healthy, and be diligent in performing duty and acts of merit," and with the final hope that the benediction may reach the farthest ends of the earth, "upto the width of the earth, length of the ocean and height of the sun."

36. Matan-î Shâ-Vahârâm-î Varzâvand.

"The Advent of King Vahârâm-î Varzâvand" is a small text of about 23 lines, found in the MSS. MK, JJ, DP. The text commences with the question: "When shall it be?" In response to which the prophetic statement is made: "When an ambassador shall arrive from the Hindûs, when Shâ-Vahârâm of the Kayanian family shall appear, when in the manner of kings they shall carry, in front of the army, 1000 elephants with the keepers on their heads, for the Commanders-in-chief. A foreseeing (basîr) man of cunning judgment (tarêmân) should be appointed, who would go and speak to the Hindûs what we saw in the Arabian Desert.

The three words of Arabic origin found in the text: basir = Ar. عنوب , jazétak = Ar. بميد , may lead us to infer that the text is of recent origin.

The prophecy of the "Zand-î Vohûman Yasn" Ch. III, §§14-17, is similar to this text.

37. Hîm va Kherat-î Farkhô Gabnâ.

"The Nature and Wisdom of a Fortunate Man" is the last text of about 95 lines contained in the MS. MK. The text is prepared from the MSS. MK, DP, JJ, but DP breaks off at §12.

¹ See the Texts p. 164, n. 37.

The writer makes an attempt to describe the characteristics of a fortunate and holy man of discerning judgment. A fortunate man, according to the author, is he who observes good toil and merit, who, industrious for preparing means, behaves with righteousness, who is in search of good work with full desire and frees the mind of useless wicked propensities, who casts off perverseness and bodily desires, who avoids childishness and devotes himself to fame, merit and elevation. A holy man of discerning judgment, says the author, is he who gathers friends and is in search of wisdom; next to him is the dutiful and famous man, born free from any blame: the one next to him is the man of cheerful heart and joyous mind; the one next is the man of sweet nature, who knows how to behave with everybody and becomes everybody's brother and peer, friend, companion and The author compares a "cunning" wise man to a vine-tree full of fruit, whose branches never dry and the umbrage of which is always full The author farther compares an arrogant man to an onager brought up in an enclosure in the forest that has never seen a furious lion, and is joyful and delighted with its own strength; its merit becomes manifest when the lion comes down from the mountain, and as soon as it sees the lion of the forest it does not stay thither at all. The author farther goes on narrating his own experience; he says: I am much advanced in years. I have travelled much from place to place, I have much enquired after the Mansar of Religion, I have been much after books and writings, I have followed a guiding leader, I have had praiseworthy conference; I saw that the sage possessing wisdom was prosperous, I never saw a man of discerning judgment helpless, nor a man of good fame in distress, nor a man full of wisdom in want. I have seen the assembly of the great in conference and deliberation with intellect and wisdom; I have asked the leaders of Religion as to what was good, wealth or good nature and wisdom; they declared that the preservation of a good name was by the strength of wisdom, because good nature protects and wisdom preserves immense wealth and treasure. Lastly, the author describes vainglorious men who, blind and distracted, think too much of their education, who come to know their true worth, too late.

38. The Completion of the Book and the Colophons.

I have already discussed above the two Pahlavi and two Sanskrit Colophons of the MS. MK, the Persian and Sanskrit Colophons of the MS. JJ, and referred to the text of the "Nîrang-î Zahar bastan.":

Of the two moral maxims placed between the two Pahlavi Colophons of MK, the second is the well-known Avestan 'Aêvô pantô yô ashahê '="There

^{. 1} See above pp. 6, 7, 10.

Studied Zoroastrian literature and languages under his father Dastur Minochehrji Edalji and grandfather Dastur Edalji Darabji.

Joined the Zend Pahlavi class opened for the first time in Bombay under the guidance of Dastur Jamshedji Burjorji of Surat at the expense of Sir Jamshedji Jijibhoy, Bart.

Studied Persian under Irani Siavakhsh Hormazdyar and Munshi Mirza Ismail.

Commenced his career as a religious instructor in the Sir Jamshedji Jijibhai Parsi Benevolent Institution.

- 1-10-1859 Opened a class in the Noshervanji Mancherji Cama Primary School to impart religious instruction.
- 22-10-1861 Appointed Dastûr of the Shehenshahi section of the Parsi Community in place of his father who passed away on 20-10-1861.
- 31-1-1864 Delivered a lecture on "The Advantages of the Census."
- March 1864 Dr. Haug and Dastur Hoshangji visited the Dastur Jamaspji's rich collection of MSS.
- 30-3-1864 The "Society for the Promotion of Researches in the Zoroastrian Religion" established. Dastur Jamaspji was President of the Society from 1875 upto his death.
- 10-1-1865 The Dar-î-Meher of Behramji Kavasji Batlivala was consecrated under his supervision by the priests of the Mino chehr Homji Section.
 - 25-7-1865 Wrote his minute of dissent in the Memorandum drafted by the "Parsi Law Commission" against the marriage of a Parsi with the widow of his elder brother.
 - 31-8-1865 Appointed one of the first delegates of the Parsi Chief Matrimonial Court, which post he resigned in 1874.
 - Became a member of the Bombay Branch of the Royal Asiatic Society.
 - 31-7-1866 Deciphered and translated the Pahlavi Inscriptions in the Kenneri caves from a transcript on the plaster of Paris, taken by the late Dr. Bhau Daji.

- August 1867 Published the "Radya-î Farmân-i Dîn" prepared by his grandfather Dastur Edalji Darabji Jamasp Âsâ in Refutation of Dastur Edalji Darabji Sanjana's "Farmân-î Dîn" with preface and introduction. The Radya contains arguments in favour of including the Gâthâ days in the month Spandârmad
 - Appointed a member of the Committee instituted to make a Memorial to the Government against the application to the Parsi Community of the Law intended to be introduced by Sir Henry Maine to legalize marriages without religious rites between members of communities other than Christian.
- 22-4-1868 Ervad Sohrabji Hormusji Ranji's Dar-î Meher consecrated under his lead.
 - 5-6-1869 The Kâmâ-bâg Dar-î Meher consecrated under his lead.

 Delivered on that occasion a sermon on "The Efficacy of Prayer before the Holy Fire."
- 14-11-1869 Consecrated the Dar-î Meher at Âkôlâ prepared by Sardâr Khân Bahâdur Dastur Nosherwanji Jamaspji Jamasp Âsânâ in sacred memory of his mother Bachiaiji.
- 27-12-1869 Consecrated the Dar-î Meher at Elâv prepared by Jamshedji
 Burjorji Mistry. Delivered a sermon on the "Holy
 Fire as a symbol" after the consecration ceremony. Also
 delivered sermons on "the antiquity and the inner meaning of the sacred shirt and the thread-girdle" and "the
 cause of preparing the Dar-î Meher."
 - 8-2-1870 Consecrated the Dar-î Meher of Behramji Nosherwanji Sirvai at Mazagaon.
 - 17-3-1870 Presented a benedictory prayer prepared in Avesta to the Duke of Edinburgh, in the Government Palace, Parel.
 - 2-7-1870 Published the tract called 'Jeh-shekan' "The breaker of prostitution."
 - Took part in the controversy which took place on account of the publication of the "Tazkarat-ul-Malâek" by Dastur Erachji Sohrabji Mehrji Rana on 20-5-1863, as regards the recitation of 'Yâo visâţ' in the Rôzgâr Âfringāns.

 Dastur Mehrji Rana corresponded with the committee appointed by the late Manekji Merwanji Sheth to decide the

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dispute as regards the recitation of "Yao visat" and "Tao ahmi nmanê" and published the correspondence in 1871. Dastur Jamaspji decided in favour of the "Yao visat" to be recited in the Rôzgar Afringans during the ten days of the Fravardegan and "Tao ahmi nmanê" in the Rôzgar and other Afringans during the remaining days of the year. His partizans, the Bhagaria priests, were estranged from him owing to this decision.

- 1873 Published the "Khurdah Avesta."
- 1874 Published his collection of eight sermons.
- 1875 Published his sermon on "Yazdan-parasti."
- 1876 He started the custom of a couple of priests to take grace (vaz) and head the funeral procession. This injunction excited a long controversy.
 - Presented to His late Imperial Majesty King Edward (then Prince of Wales) a benedictory prayer prepared in Pahlavi.
- 1877 Published his Pahlavi Dictionary in four parts.
 - Appointed Fellow of the Bombay University.
- 1878 Appointed Member of the Mulla Fîrûz Madressa Committee.
- Published three pamphlets: "A sermon on Nirang", "How to please Ahura Mazda" and "A sermon on Fire."
 - yehicle from England for carrying dead bodies to the Towers of Silence during the rainy days. This excited a ferment in the Parsi community and the Trustees asked the Dasturs of Bombay their opinion in the matter. Dastur Jamaspji decided against the use of the vehicle considering it inconsistent with the mandate of the Zoroastrian religion.
- 1880 The Zoroastrians residing at Khetwadi in Bombay started under Dastur Jamaspji's guidance "The Society for increasing faith in the Zoroastrian Religion and Rites." He was president and trustee till his death. He delivered many sermons under the auspices of the Society and greatly helped it with his purse.

INTRODUCTION.

- Started a weekly named "Hakha Mazdaysnanam." He had a chief hand in the religious, moral and social articles appearing in it. He was connected with it for two years.
 - Published the second edition of a Gujarati translation with copious critical notes of "The Sad-dar-î Bahr-î Tavîl."
- Took into the Zoroastrian faith several persons young and old, male and female, residing at Mazagaon, born of Parsi fathers and alien mothers under the management of Khurshedji Nosherwanji Cama and Nowroji Nusserwanji Wadia.

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- 1883 Sent to the Oriental Congress, held at Leyden where he was invited, his essay on 'Mazda,' 'Ahura Mazda'and 'Ahura.'
- Sept. 1883 Published "Pâsôkh-î Nîrang-î Javît-dînân as a rejoinder to "Nîrang-î Javit-dînân" of Dastur Peshotanji Behramji Sanjana.
 - 8-10-1883 Kavasji Dinsha Adenvala's Dar-î Meher of Aden consecrated under his lead by the priests sent and instructed by him. Nominated arch-priest of Aden and presented with an address by a Deputation of Aden Parsis on 13-12-1883 for his services to them.
 - 7-1-1884 Elected a member of the German ()riental Society.
 - 8-1-1884 The honorary degrees of Doctor of Philosophy and Master of the Fine Arts of the University of Tubingen were conferred "in consideration of his great merits in Pahlavi Literature, as well as of the liberal spirit which he displayed in forwarding a great number of valuable Avesta MSS not accessible since then to scholars."
 - 6-3-1884 Consecrated Nosherwanji Ratanji Tata's Dar-i Meher at Bandra.
 - 16-4-1885 Appointed Dastur of the Shehenshai priests officiating in the Dadisheth's Atash-Behram of the Kadîmî Zoroastrians, by the Managing Trustee Ardeshir Dadisheth.
- 23-5-1886 Laid the foundation stone of the Building of the Anjuman's Atash-Behram. [The movement for having a separate Atash-Behram for the Bhagaria faction separated from the Wadiaji's Atash-Behram was set on foot by a Committee of advanced Bhagarias in 1884, of which Committee he was vice-president. He took a prominent part

in procuring the Funds for and directing the ceremonies of the Atash-Behram.

- 20-9-1886 Appointed Dastur of the Banaji's Dar-i Meher, Fort, Bombay by the Trustees of the said Dar-i Meher.
 - 1887 Prepared a benedictory prayer in commemoration of the 50 year's Jubilee of Queen Victoria and sent it to Her Majesty.
 - Appointed a member of the "Jubilee Pahlavi Text Fund Committee."
- 21-8-1887 Consecrated the Dar-î Meher at Dhobi Talao prepared from the subscriptions of the Anjuman for his partizans the Bhagaria priests who left the Wadiaji's Atash-Behram and formed a faction owing to the resolution of the Head of the Wadiaji's Atash-Behram to perform the Marâtab ceremony in his Atash Behram. Appointed Dastur of the Dar-î Meher. A temporary Dar-î Meher was consecrated on 15-6-1884 in Mehrvanji Chichghar's house for use before the Anjuman's Dar-î Meher could be ready for use.
- 26-10-1887 Appointed corresponding member of the "American Orienta Society" at Baltimore.
 - Appointed patron of the Florence Exhibition, where was laid a likeness of his, prepared by Comtesse Angelo di Gubernatis, since then presented to him and now deposited in the Anjuman Atash Behram Hall.
 - 1888 Appointed Honorary Life Member of the Italian Oriental Society.
- The degree of D. C. L., honoris causa, of the Oxford University was conferred. ["A gown and hood made according to the prescribed regulations for the use of Doctors of Civil Law of the University of Oxford" was sent "as a slight token of regard and to let it be manifest that we have not forgotten your great generosity in presenting to us unique MSS. of the Zend Avesta to the Bodleian Library in the years 1889 and 1890." The Trustees of the Bodleian Library caused an oil painting of Dastur Jamaspji to be prepared and laid it in the Indian Institute. The shawl sent to London for preparing the oil painting was presented to the Bodleian

Library and is now preserved under glass case and laid by the side of his likeness in "The Indian Institute."]

- 19-12-1892 Appointed vice-president of "the Society for preserving the Sanctity of Marriage."
 - Appointed member of the working committee of the "Parliament of Religions" held at Chicago.
 - 29-7-1893 ('onsecrated Ardeshir Behramji Limbuvala's Dar-î Meher at Lahore. He was received with stately honours at the Lahore station and appointed Dastur of the Agiari.

 The Punjâb Parsi Community appointed him Dastur of the Parsis of the Punjâb and gave him an address of honour.
- 23-4.1895 Reconsecrated the Muncherji Kharshedji Langda's Dar-î Meher re-built by Pestonji Nosherwanji Godivâlâ.
- 28-12-1895 Laid the foundation stone of the Tower of Silence at Rajkot where he was received with stately honours by Parsis and non-Parsis alike. Gave a sermon on the "Dakhma or the Tower of Silence."
 - 29-2-1896 Consecrated the Dar-î Meher well-known as "Bâg-î Pârsâ in Surat, Machhli Pent, built under the supervision of Dr. Nosherwanji Nowroji Khambâtâ and Sheheriarji Jamshedji Kapadia. Received the hereditary Dastûrship of the said Dar-î Meher. Gave sermons on "Piety," "Nothing is created in vain," "The necessity of continually performing the Bâj-rôzgâr ceremonies of the souls of the dead," "The duties of Mazdayasnān women."
 - 16-3-1896 Consecrated the Jamshedji Nusserwanji Petit Urphange Dar-î Meher.
 - 4-6-1896 Re-consecrated Mrs. Navroji Kavasji Narielwala's Dar-î Meher at Broach, Kharâsvâr, re-built by the sons of Shapurji Sohrabji Narielvala. The Trustees of the Broach Parsi Punchayet gave him an address of welcome.
 - 1897 Prepared a benedictory prayer in commemoration of the 60 years' Jubilee of Queen Victoria and sent it to Her Majesty.
 - 21-5-1897 Consecrated the Surat Sayyadpura Dar-1 Meher prepared by Jivanji Jamaspji Mistry. Gave a sermon on "the duty of the rich to perform acts of religion and charity."

May 1896 to The consecration ceremonies of the Anjuman's Atash-October 1897 Behram performed.

17-10-1897

Red-letter-day in the life of Dastur Jamaspji. The Sacred Fire of the Anjuman's Atash-Behram enshrined and enthroned. The opening invocation ceremony in the inner shrine being performed by his heir-apparent Dastur Kaekhusru.

Appointed Dastur of the Anjuman's Atash-Behram, the crowning achievement of his life of self-sacrifice for the sake of his partizans. According to the usual custom amongst the Parsis, Dastur Jamaspji was presented with sixty shawls by various public bodies such as the Parsi Punchayet and others and by the leading citizens of the community in India. Received six congratulatory addresses from the Committee of the Anjuman's Atash Behram, from the Zoroastrian Anjuman, from the Bhagaria Priests, the Society for increasing Faith in the Zoroastrian Religion and Rites, the Limji Banaji Darf Meher priests and the Bazm-i Ruz-i Ahura Mazda of Naosari.

26-9-1898 Death.

Thus ended Dastur Jamaspji's pious life devoted to the cause and progress of religion for about thirty-seven years of turmoil and toil for the fulfilment of self-imposed tasks, just at the moment when he was at the height of his career. The Parsi community and priesthood have a right to be proud of such a spirited soul.

With this bare summary of the life of Dastur Jamaspji, I close this introduction to his posthumous work with the hope that scholars will appreciate the labours of the zealous editor and the two indefatigable Pahlavisants Dr. E. W. West and my revered father Ervad Tehmuras who both helped him, rather than cavil at their shortcomings.

BEHRAMGORE TAHMURAS ANKLESARIA.

संवत् १४९३ पौष श्रुदी गुरो माह स्पंदारमद रोज अविरदाद नजरोज दरीआई।। संवत् ७५२ वर्षे माह संदारमद रोज खुरदाद। ब तीरष हफ सद पंजाह दो इअजदजरदी शिहिरीआर ताजी ताजी जपना एह तेरीख बेहेदीननी जांणवी।।

² This Nîrang with the following Sanskrit colophon seems to have been copied from MK in JJ, where the copyist makes the following note at the top of the page in Gujarati:— ए असल उक्ताटी उफाद लखेलु हुतु तेनी नकल लखीछि।। 3 This Persian and the following Sanskrit colophons are of JJ.

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संवत् १३७७ वर्षे कार्त्तिक् श्रुदि १४ बुधे पार्सी सन ६९० वर्षे माइ आदर रोज फरूअरदीन आद्यह ठाणां वेलाकुले सूलतान् श्री गेयासदीन रोज्य परिपंथयतीसेवं काले परांनजमींदेशात् समायात् पारसी आचार्य मिहिरवानस्य बहुमान लेखापनं कागलं च प्रदाय पारसी व्यव सांगण सुत व्यव चाहिलेन पुण्यार्थे एतस्य पार्श्वात् पुस्तकमिदं लिखापितं शाहनामा गुस्तास्प पंदनामा आदरपाद मारस्पंद नामा यः कोपि पुस्तकमिदं रक्षति पठति वा तेने व्यव चाहिलस्य पूर्वजानां मुक्तात्मनां तथा एतस्य निमक्तं पुण्यं करणीयं ॥

²² JJ omits the Rôz-nâmak. 23 For fires. 24 MK fol. 160 ends here, the remaining two folios are lost; the remaining portion of the Rôz-nâmak is taken from K_5 . MK fol. 161a must have contained the remaining portion of the Rôz-nâmak with the Sanskrit colophon, as appears from a piece of the folio still sticking to ll. 7-11 of fol. 160b, containing some Sanskrit words which are now indistinct; the b page of the folio must have been left blank as appears from the same piece. Fol. 162 must have contained the Nîrang on the last page of JJ for which see below.

¹ This Sanskrit colophon of MK is found only in JJ, from which it is taken, and the copyist makes the following note at the foot of the page in Persian:—

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⁵⁹ MK has 66 corrected to 16; JJ 66. 60 JJ 9.
61 JJ -47012. 62-68 Written with red ink in MK.
64 JJ 134.86.

¹ MK torn; JJ = 2 JJ & 3 JJ ... 4-5 MK repeats, but K₁, K₅, J₃, JJ do not. 6-7 JJ omits; MK torn but there is not room enough for the words. 8-9 Thus K₁ K₅; JJ ~ replaced; MK ~ re...; J₂ med ... 10 MK JJ goer.

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⁵² JJ serve. 58 Thus both; for hep-ww. 54 Thus both; for when. 55 JJ mils. 56 JJ mes. 57 West conjectures solve. 58 JJ mes.

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²⁹ JJ وسود 30 DP وجود 31 MK, JJ prefix a Pâz. version of the following 5 lines and a half which runs thus: اجكرة و در كررة ك وينيد آن شير ايويشم اكتجم بنبين اونوي انبد دست وجارش آن ايا خرد بنن مرد بحا به جيد روا بيد و كيان اوسار دشمن بخود تندج اوسبارينيد چم سالارش پدش اجمستر كس اجش كار پدست و پشت كش بانم اجش كيتي بم كاما مينوج پيدا كميرسيد. 33 DP وسيد 34 Thus all; for قرم ? 35 MK torn; JJ دسود 35 JJ وسيد 36 JJ وسيد 37 DP fol. 163 ends at this point; the remaining folios are missing. 88-89 MK torn; JJ repeats. 40 MK prefixes كسيرس وييان كميان وييان ويي

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¹⁶ Thus both; for المحين 18 Thus JJ; MK torn; West conjectures المحين 19 JJ المحين 20 MK . عن 18 Thus JJ; MK torn; كو المحال 18 Thus JJ; MK torn; 21 JJ محين 22 JJ omits ___. 28 MK كل 24 JJ محين 25 JJ omits __. 26 JJ محين 27 MK torn; JJ محين 28 MK torn; JJ كا محدد المحال 28 MK torn; JJ كا محدد المحال ا

ישרים פו וה שישט הב ה י<u>ן דיין</u>ר ا الله او افع معدر وامال بيد ماسهوا والله ا سواف الملاها الما موسرة عا ।।ध ७७।। १७।।१७७० عمر الماري المار ا واطو سال "سول علاق ال ا محال ما المحال سل سو جو هو مد المالمة سا المارية المارية -60 , 3140, 402 Juzon 3-Anjon 402 -0-401 64 40 הפה שם ו הראם שולה שלה שלה ווה הים להחם ווה הים להחם אום הים אום ساله ها ها هم عمد مده ها محمد هم المع ما المع שו אול ששר לא ושרתר פוו אול ופרלב חוו אור וופר ו שנפת שו וכליי ו תפו שובל לף ושישי וכשי אשו א و بدرالمحا وم بها الله مورودها

न्त्र हा स्वास्त प्रमासक हा स्वास्ता १९७० । स्वदस्

¹ DP omits __. 2 MK torn; DP -واست. 8 JJ سوساً. 4 JJ كوست. 5 JJ بوستا. 6 MK, JJ موست. 5 JJ writes واست. 5 JJ بوستا. 6 MK adds على المستادة على المستادة والمستادة وال

। ११। क्या व्याप्त विश्वाद । ११।

المائع عدمہ اور المائد ورائے المائد المائد

¹⁹ JJ וב. 20 JJ בוופיל. 21 MK, JJ וויין ב 22 JJ omits 28 MK בל-שיקטי. 24-25 DP משויפינים. 26 JJ ומיקיר. 27 JJ פּנוּמישים. 28 MK torn; JJ ב 29 JJ ב 30 JJ ביושישים. 32 JJ מים. 38 JJ בוואבין. 32 JJ מים. 38 JJ בוואבין. 34 All ומיף מים.

جرب حل ااق

הפ גאל ש החווהה הבה יהפ ההוולה הבה که میر ہے ہے ہوء ہوء ہے۔ اور ہے۔ عبد اور ہے۔ عبد اور ہے۔ عبد اور عبد اور عبد اور عبد اور عبد اور عبد اور عبد ا حو مور سوما اور شوما هم سرسوماق وروسه وروسوماق المروسة والمروسة والمروسة المروسة والمروسة ول مروم ما سهم م شورمه موس رمور ووراق، ما الم وعلم معمركي ماس المعدر مهدها واطلا جدوا طركته ا کی ہو ہوں سے معامل اللہ کا ہوا ہے۔ ہو ا و ماها م هاه هج الحال المراج تحماله عود معرف العالم المراجع المارية سی بھاکھیے ہے ۔ سے سے اوروں عربی کو انہا ہے اور انہاں کے ا פוו אול ליי פוו שפוטיי נויי פוו שטאטיי ו לטעירנטיי سرف الم المر و الم يه على على على المحلم المحلم سورو الماله عاد دس ، دريه ،

किन्न ने क्ष्मिक हान ने क्ष्मिक प्रमाण प्रमाण प्रमाण प्रमाण क्ष्मिक हान ने क्ष्मिक क्ष्मिक हान ने क्ष्मिक क्षम । प्रद । न्या पर्ति । प्राच्मिक क्षमि विक्रिता । हाति ने । हाति हाता । प्राच्मिक क्षमि । प्राच्मिक क्षमि । प्राच्मिक क्षमिक । प्राच्मिक क्षमिक हान । हिल्ला । प्राच्मिक क्षमिक क्षमिक । प्राच्मिक क्षमिक क्ष

وراس المرس مهاالم و سال مها المور والحد المام و الماله و المالة المالة و المالة المال

وقوع و الا مها هما الهامة واس العامة والما العامة الما العامة الع

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⁹⁹ MK ב. 40 MK, JJ בייטית. 41 MK, JJ בייטיק. 42 JJ בייטיק. 43 MK, DP בייטיק. 44 DP בייטיק. 45-46 MK ביייי; JJ בייטיש. 47 DP בייטיק, 48 MK, JJ וקנים. 49 JJ בייטים. 50 MK torn; DP בייטים. 51 DP adds בייטיק. 52 JJ adds בייטיק. 53 MK, JJ om. 54 Thus all; for בייטים.

عدد عاسر عروبه عروب م عروبها المله و ١٠٠ عامل العلام مهم م والمطري مع و م مهما مهما مهما مهم العالم مهم مهما مهم المعامل من المعا 。。elb atm me the do elb

عده جمير رأس محيمهم على الله رأسمه رأس ١١٠ 3-06 ×40-6 61161 3-00-00-466 3-0-00-466 1161 ا سوول ه

عمد ماسر شروسه همه همه عمد ماسر شراوله ۱۱ • הפותה פט בו שרב שרב שה הפותה פט •

عاد الم الم عاد المال م المال عاد المال عاد المال عاد المال المال عاد المال عاد المال عاد المال عاد المال عاد ا

اه عدد اله على اله كول اله عدد عدد اله عدد العس عمده الم ما الما محمده داما عمدها ्र स्ट ्र न्यून्य ।।। ।याद काति स्पर्ट ।।। उने ।। المام م کوو راه وسر اوری اوری کوه موسوس رسول שטב שב שב שוט ואוט ו שוף שב שב שבי אטט हिंही के अक्राया हिंद । दाक अजिक्त विहा । । । । कार्या ווט שתששק ו וקילב שין ו השול ווף הרטון י לתוף ליל द्र ५६ °34 मकि कत्मक स् । यह कताय ॥। विक الم الحاق بي الماق الما

²⁹ DP 61. 30 MK ഒരുപാച്ചാ. 31 DP പ്രവചരം . 32 DP سبب عند . 33 JJ -عند . 34 MK, JJ om. 35 MK, JJ مناسب 36 DP meruser. 37 JJ surum. 38 JJ Strup.

واحده المها المها

ا المراكب مسرومه المراكب على المراكب موره المراكب المراكب المراكب على المراكب على المراكب الم

के तिन का । जिल्लामा का काल का । जिल्लामा का जात के वि

¹⁰ All omit some words here: 11 MK, JJ om. 12 JJ בשריים. 13 JJ בשריים. 14 DP ביים: JJ ביים. 15 JJ ביים וופאנים. 16 MK, JJ add ביים with above ביי, but MK puts dots below the word to shew that it is to be omitted. 17 JJ ביים וופים. 19 JJ ביים וופים: 19 DP ביים וופים: JJ ביים וופים: 20 MK ביים וופים: 19 MK ביים ביים אולה וופים: 23 MK, JJ ביים ביים וופים: 24 JJ ביים ביים וופים: 25 MK ביים: 28 JJ ביים: 27 JJ ביים ביים ביים: 28 JJ ביים:

400 - 40 110

- عاد عه معده و اله الهامه، فلا الهامه، الهامه الهامه الهامه الهامه المامه المامه المامه المامه المامه المامه الم
- مرااط مامه مدهما، عالم جده عا مهاده الهامة الماده الهامة المادة المادة
- ا بهاها، هماه ا بماسمها المهالم المهالم المعالم المعالم المعالم المعالم المالم المالم المعالم المعالم المعالم المعالم ا همام المرابع المالم المعالم ا

¹ MK torn; DP ver. 2 MK torn; JJ showers. 3 MK torn; JJ showers. 3 MK torn; JJ showers. 3 MK torn; JJ showers. 7 JJ hours; MK hours. 8 DP showers. 9 JJ omits; MK is torn, but there is space enough for two or three words.

400 - 40 110

• 18 Pepel

שוף שפ איונהו החום וויהם הבוץ זָשׁלַיה ווים בישלות בי ווים سوم وس ما عهد سوم وس وسر ، ما الد و والم שב שיבו ששו שב ושישו ישו שש שיבשי

104

פר שב בצים שב בפ שב שב היווה הווה ה ההיאהה שומא מווי ובי מות ו לוא וכי שמשטרם בשמווש ·

عمر الما المال الم سعومه سوهوس ومهاوسو ، دري احدها ال سوسوم ،

הבל החופה בחוה בי ההחווה בי ההוובה בול ז-חוב • भूत है। हिंद न्या विकेश का कि

²⁶ JJ -2. 27 MK, JJ add . 28 MK, JJ om, 29 JJ eng.

الماع المرابع المرابع

وه ماهامه ااه محمه ااه ماهامه ااه ماهاها اله الماها اله الماها اله الماها اله الماها اله الماها اله الماها اله

معسس الهدوسة المهدولة و على معسس المهدولة المهدولة المهدولة و على الح الحافة و على المهدولة المهدولة

ماا ماا مرص م الله الما الما مراب مهمالماروم مراب مهمالماروم مراب الما مراب مهمالماروم مراب الما مراب مهمالماروم مراب المواقد م

عسى المان بي مائي من المائي من الما

⁹ MK هيءَ. 10 MK torn; DP عامين. 11 JJ هيءَ. 12 JJ ماريدي الماري الماري

101 विश्वासम्बद्ध व विद्यातिक व सुनित्त व विद्या

عاد اور م اور عداد المادم على اور م المارك على المادم على المادم على المادم على المادم على المادم على المادم ع

। उक्त त्यमत्म । याम्म । व्रवणाद्ध । वित्य । वित्य अम्म विक्ष । वित्य अम्म विक्ष । वित्य अम्म विक्ष । वित्य अम । व्यवस्थ । व्यवसाय विक्ष विक्षात्म । विष्य । वित्य । वित्य । विष्य । विक्षात्म । विष्य । विक्षात्म । विषय । विक्षात्म । विषय ।

واطال السر المراب على على على الحواد والا والو والمال والو والمال على الحراب والو والمال على الحراب المراب والو واطال السر المرابعة في الحراب والمربع المربع المربع المربع المربعة والمربع المربعة والمربعة المربعة المربعة الم

⁹⁴⁻⁹⁵ JJ omits; MK is torn, but there is not enough space for the omission. 96 JJ prefixes sets; MK torn. 97 MK torn; JJ where 98 JJ 65. 99 DP adds b. 100 MK 19-1-1.

1 JJ b. 2 MK, JJ 19-1. 3 DP omits; JJ 19-1. 4 MK, JJ 6 MK 19-1. 6 MK 19-1. is added below ft. 7 JJ 9-1-39. 8 MK, JJ 19-1195.

। तितातकात्रेस्य त । प्रतिभाष्ति त चुलिन्तं त । विका

ه و المهرب عمام محمد المعالم والمعارب والمعارب المعارب والمعارب و

ا اما المحافظ مادة ها الممادة المحادة المحادة

من الحرب الحرب المراج ماليمو مدا المراج ملاه المرب المراج المرب المراج المرب المراج المرب المرب

सहाकृष्ट न कन्ता कन्ता प्रवाद क्ष्याक्ष नाम कन्ताक्ष कामा क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक्ष क्ष्याक क्ष्या क्ष्याक क्ष्या क्ष्याक क्ष्या क्ष्या क्ष्याक क्ष्या क्ष्याक क्ष्या क्ष्याक क्ष्या क्ष्याक क्ष्या क्ष्या क्ष्याक क्ष्या क्

⁸¹ JJ - ບຽບກາງ ອຽ . 82 JJ - ພາລ-ບ- . 88 JJ ກາດ . 84 MK ສາຊຽ . 85 JJ ອຸດາ . 86 DP - . 87 JJ - ບລະ . 88 DP ເວເວ . 89 MK, JJ ຂອງ . 90 MK torn; JJ ຊບ-ບອບ . 91 MK, JJ add ອຸລ . 92 MK, JJ om. 93 JJ ອາກາເຮັບ .

والم المااها ما ما المارة الم

سهمای را هداری رس مهااها ه هم در در و مهااها و مداومی ده در اوسی ها در در و مهااها و مداومی اور در و مداومی اور

عادم الماها الم

⁶⁵ MK, JJ om. 66 JJ rolle. 67 JJ - 68 JJ omits.
69 MK, JJ rolle. 70 MK, JJ rej. 71 BP ring.
72 MK torn; JJ relia. 78 MK, DP reg. . 74 JJ regula.
75 MK, JJ relia. 76 JJ relia. 77 MK torn; JJ rej. 78 DP prefixes 1. 79-60 MK, JJ om.

واله واطال ماله واطال المالة عالم واطال المالة واطال المالة واطاله واطا

ممه سهمه ما المحرال المراحة المحمد وماحد المحرام المراحة المحمد المحروب المراحة المحمد المحروب المراحة المحروب المحرو

अन विक ति मिन्निया क्षावा कर महत्त क्षाति क्षा ति कर्ता क्षाति क

وطع ما الماديد مح الماديد والم الماديد والم الماديد والم علما المدهد والم علما الماديد والم علما المدهد من الماديد والم علما المدهد من الماديد والم علما المدهد الماديد والم علما المدهد الماديد والم علما المدهد الماديد الم

ا عمد جدمدفسدمد واطاله هال عمر محر مدماها . ا عمد احر ها والها الهاله المر محر مدماها .

ا ا در اورواه، سامر سام الماري اورواه،

ا عامله ا واامله م واامله م واامله م واامله مواوا م المحال م المحال م المحال م المحال المحال المحال المحال المحال م المحال المحال م المحال ال

العالم معرف معرف معرف معرف معرف معرف معالم حمه عرب عبر سي سابه بود عماد ماه هدي בי ששיי פושט - שיי שבי פושט י הוף שובי ווישט י הוף שובי שם ש אש עלשור טטיים ווישווי פאנב אש العالم المحل ما المحل ال راله و هادر کا، سع ک کدهد د ر رسی هدار العالق منه المسهد وم المسهد ومالما منه المالعات ، المالعات ، المالعات المال وهوه الله ا مراد المهمي على شهره المحمد المح ساع کس محد هاواف و اماء ک داله الف کی ہا ور ا کمد میں اور المام میں اور المام میں اور י אטלוט אויש ו אב י ול בי ול שויש של שלוט رس معماله و مدروه مع مع مع مع مع معماله مع مدرو المدروة م ت- العالم العال

³⁹ MK جرس ; JJ جرس . 40 MK, JJ add ه. 41 MK, JJ . 42 JJ ه. 43 MK, JJ om. 44 MK omits. 45 MK torn; DP من . 46 JJ ها . 47 MK torn; JJ omits من . 48 JJ عنان . 49 MK, JJ om. 50 JJ adds عن . 51 JJ omits.

ו כא פל וויים הרוש שא פווי שאונים ווויים במלוש שא פווי באונים ווויים במלוש וא האונים ווויים במלוש באיר פוויים באיר באיר פוויים באיר באיר פוויים

ا محمد مدم المحمد المدالمة على محمد المدم المحمد الماسة المحمد الماسة المحمد الماسة المحمد الماسة المحمد الماسة المحمد ا

واله المالة الم

• ।स्थादक कद्मा नदह ।स्कान्नी

י שא הרוופא פאב פאבוופא פוו מחא ו מאן. אר הר מאוופא •

החל ההשל בהמפה באוומו בה הה האוומו בה הה החוומו בה הה החל החל במשל במשל במשל במשל האוומו ביי היים ביים ביים ביי

الق عطمه الق المالية عمد مكالم الله مالاو

²⁹ JJ omits. 30 MK torn; JJ merces. 31 MK, JJ prefix 1.

³² MK torn; JJ كن . 33 MK, DP غامانة. 34 DP والمواوية ...

³⁵ JJ adds we . 36 MK torn; JJ omits. 37 DP 1990.

³⁸ MK torn; JJ arenj.

العوا م مراها مراها م المراها م الم

الما م سدمه الما الماهي او عمو السالم ما الماه الماه الماه الماه الماهي الماهي

19 स्त्रास्त प्राप्तिकता नेवांक्ट न्तरद्धा अधिता प्राप्तिक भावता विकास । क्ष्मिता नेवांक अधिता प्राप्तिक विकास अधिता विकास । स्वाप्तिक विकास अधिता विकास ।

ישי טווי

ماه عاسر محم هرمها المحم مكر الماه مكر المحم محمد المحمد المحم محمد المحمد الم

הפווים בהוהה הואחם החשתה בהווות ההוחה שווהו

¹⁻² These 8 lines forming the last 10 lines of MK fol. 145 b are repeated on fol. 146 a; JJ also repeats them; the variants and omissions in the repetition are marked MK_r, JJ_r. 3-4 MK, JJ om. 5 MK, JJ washes. 6-7 MK_r, JJ_r om. 8 JJ washes. 9 MK, JJ washes. 10 JJ beau; JJ_r -201. 12 MK torn; JJ save-e. 13 MK, DP websi. 14 MK torn; JJ omits.

"איים י אפטן פן הפץ ופט" אפטן י אפטן או ופין واحد ماه مرسمه واحد ماه على الود واحد ماه المرسمة والم الماس المال दानम न्नावन । 33 हे-मनम् न्याद्य न्यायम् प्रभावन हुन्। الا عدد عود عود محدا م عود ا و ا والديا على على الا אירוה ה אשי יה לה אור הראחאת שנכתושה ו האותר רה שול של של של הלפרו ה לפרו ב ו ס הוולט של ב ווט שבולשה שמשאישט מפרו "ב ישופושו न्त्र । । हे " न्या विका ने कि ार कास्त नम्बत्ता न स्थल ।सार जासक न्योह • स्टर ५६ स्टा फारा। फारतो फजात कुलास कुलास कुलास कुलास कुलास किया है दक्ता - दक्ता ५६८। - दक्ता _अ-त-स्वत् । । । י לטן דו מטר ה "פים הב ולא "לפטו י אפטו ו וופ של שישו יין ואפרו י שפרו י שפרו י שפרו י שפרו م بروس الله من المعلم الله المعلم الله المعلم الله المعلم الله المعلم الله المعلم الله المعلم المعلم المعلم ال •#699

²⁸⁻²⁹ DP omits. 30 JJ يعم . 31 JJ ه. 32 MK torn; JJ كسويس. 33 JJ omits. 34 DP ع. 35 MK, JJ om. 36 JJ كاريس. 37-38 MK, JJ om. 39 MK, JJ ئ . 40 JJ omits. 41 JJ בייבייאר. 42 MK ב. 48 MK, JJ ב. 44 JJ adds ביין וויין; DP adds ביין וויין:

الس عدرام سهرااا سه المعد عود ودراعد سهر عادد وراسة عا اومهم ا "معهم ا معهم الواسل ا مره-هسه- ۱۱ او هسره هم عد سوه ا اهد שי שי שור פופר מפטוו י פוטו שין שיוני न्त्राह्म करे ।।। क्षेत्र न्त्रिक नात करे जाद אפאון שר פום ו אסבו שיים ובחים וופון יים וופאר ।।। ।धर ¹⁷-10999 होद । -109द्रह्मक द्राष्ट -10³-10द्र 19-40-40-40 110 101405 -400 19-31410 1 6140-40 600 רווקט אולב וול הא הבין • פואט הרים ים שים ים אים ו ישיים שוויפפף שה הי הפתו ה בפתו ב בפתו ا معرب المحالف المحالف المحالة ଦ ବେଥ । ଜାୟନ -ଦ-ଦ୍ରକର । । ଜାୟନ । ଜାୟନ । ବ א פוז שוש וב' טי^{ר היי}ן דיבעיים שאמוופא פוז וויי שיוואווי שישייטייטיי אים פוו ע נישי^{ר איי} נישי^ר איי נישי^ר

مع المحام مهم الما حور و المهر عا ملم م الحال م موام عوده क्रास्ट्र - - के ह , क्राके ह का क्रा का का क्रा का क्रा का ااق ہے ۔ محمد محمد الله الم م ولا لمعاور مااق **できる。 これられてしまなる 118 ままれ ちまな かんちょうしょう あんれ** ששיי שון אלפטו י אפטו פט אפטו שין ייי ייף ייייף ייי ששישי שיר שיר ששו הפוקה בפתו שה בפתו שירשה שיים של ייום שיים שיים י עפטיו י עפטיו פחלופו • ששי יישווו שם ובושושו ווו שיישי יישווף פי פחלופו שו שאש ששש דשמישיי פוו ליים שאוליי سديد ومد ك عم والجاما و المالية שישי שוו וופי ששו וה י שפרו ווישיולטון ווט י שפריו יששיט שישוף שי ווט בפטו ב בפטו ב ישיינטבו # 13 4401 - 4401 # 1 . 16101 -0401 -00-00 ווט "שישי שוטיישיש שישיים ששיים אפטון שישי אפטון שייים ול הוואה גפהו או הווא הפהו או הווא יים אלה

¹ MK torn; DP 796. 2 JJ 67. 8 JJ 1000000.
4 JJ 31921. 5 MK, JJ om. 6 DP prefixes 1. 7 The b page of the folio of MK marked 141 by the renumberer, which ought to have been actually marked 144, commences at this point; the a page is left blank; JJ, not marking the misplacement commences with the words 321822 seep, which are the first words of the folio of MK marked 142; (see p. 189, l. 7 and note). 8 MK, JJ 1919. 9 DP 185; JJ 1919. 10 MK torn; JJ 1818.

שארוויאה שבו ושנה פפ

ان المحمدة ال

א הא האם ותשא ה האשאה הפווהו . האה הרה האה והאה האהריה האהרים האהרים האהרים האהרים האהרים האהרים האהרים האהרים ה

שיים שיים וער בין ווה בארגו ווה הפסה שיים ווהר בין ווהר

²¹ DP, Ta om. 22 JJ some. 23 DP, Ta om. 24 DP 59. 25 DP, Ta -5. 26 DP, Ta add some. 27 MK squide from which the soft is struck off; JJ single. 28 All but MK soft. 29 JJ some. 30 DP, Ta insert supply square some from which the first supply struck off; JJ supply square some. 32-83 DP, Ta om.

مراعات المال الما

الماسة صريفيات و هو رومايي ا عا ادده على م المحالي ا ها و دومايي ا عا ادده على الماده المحالي الماده المحالي الماده المحالي الماده المحالية الماده ال

مه مهر الم اله و مهله مله مهاله و م مهروه مهر مهروه مهروه مهروه مهروبي مهروبي مهروبي مهروبي مهروبي مهروبي مهروبي م

ورا وراه و و ورجاعه ۱ ا المولامه ا المولامه الله المولامة الله المولامة المولامة المولامة المولامة المولامة الم

י שפרשה ו הפלסה שרחשה שבו הרשה ומנאשה ו הפרוש ילים יי "פראשה הלשה י אפרון גא

سهاساته اور ماسوس عادر العسرسات مستفاعي وه ه الا سوهاسات مادرك و («سمسماع» ولا واس م ملكه اله المرب ما مادرك و («سمسما» والم والمربع والمربع

¹¹ DP, Ta we. 12 JJ, Ta ware. 13 JJ wy. 14 MK, JJ www. 15 MK, JJ wy. 16 The folio of MK marked 142 by the renumberer, which ought to have been actually marked 148, commences at this point; JJ, not marking the misplacement commences with the words frame words, which are the first words of the folio of MK marked 148; (see p. 185, l. 10 and note) 17 MK, JJ prefix 1. 18 MK, JJ ways. 19 JJ omits. 20 JJ ways.

600 किन्त का किन्त क

محراف المان عاد من المان الما

مر المهما المهالا من المالم المالم

שווי וושילוי של שווישו שבי ושני שווישי שישיישויים ווישישיים שווישי שישיישיים ווישישיים ווישישיים ווישישיים ווישי

الما واع المرابع عسد وهم عسد المالة المالة

⁷⁶ MK torn; JJ - 77 JJ 250. 78 JJ 100-105. 79 JJ inserts 110. 80 MK torn; JJ omits. 81 MK, JJ - 110-101. 82 MK, JJ - 110-101. 83 The folio of MK marked 144 by the renumberer, which ought to have been actually marked 142, commences at this point; but there is no misplacement of the text as the preceding fol. 141 is marked 148. 84 MK, JJ - 120-10. 85 BP, T. 201-101. 89 BP, T. 201-101. 87 T. 201-101. 89 BP, T. 201-101. 99 JJ 201-101. 99 JJ 201-101. 99 JJ 201-101. 99 JJ 201-101.

معاام، المسهوري ا ورماعي ومهمدما الهراب المام الماري المرابع الماري المرابع المارية المارية المارية المارية الم

عام محموم الموال المحموم مولاه المحموم المولا المحموم المحموم

عسو الموارد مهااح مهااو بالموقعو ، اعماا ما الموقع ، اعمال ما ال

وال المهراة المهادة المهراة المهادة ا

⁴⁶ MK, JJ - 15 MK, JJ - 16 MK - 16 MK - 17 MK - 17 MK - 17 MK - 18 MK

- ۱ معلی عزارت المهای عوان المهای عوان المهای مورد المهای عوان المهای مورد المهای مورد المهای مورد المهای مورد ا
- ۱ محمد ، محمد ،

- ورس المهام و المهامة والمامة والمامة والمهام و المهامة والمامة والمامة والمامة والمامة والمامة والمامة والمامة
 - اخر واس محورا شهرا محورا المحارات المحارات المحروب المحارات المحارات المحروب المحارث المحروب المحروب
 - ישו שארם האפה ובפהפ בחהם ובהפון ו הפאהם הום ו ו פפר ברום ו הברה הום ו ו הפרה הום ו הברום הום ו הברום ו הום ו ה
 - न्या । स्वास न्या कार न्या कार विकास । विकास ।

³⁵ MK torn; JJ פּרפּטיק; Ta פּרפּטיים. 36 MK torn; JJ פּרפּטיה. 37 DP, Ta פּרָטי. 38 MK, JJ om. 39 JJ פּרָטי. 40 MK, JJ פּרָטי. 41 DP, Ta פּרָטיא. 42 JJ פּרָטיים. 43 JJ פּרָטיים. 44-45 JJ omits.

وقع ما المهام مرمة المهام مهالي المهام وهاء المهام المهامة المهامة المهامة المهامة المهامة المهامة المهامة الم

عا والم عوره و المعلم ، المعلم ، المارة ومارة ومنوفع المعلم المارة المعلم ، المعلم ال

ו בפאחה החותה החפות ו בחש השה השפואתו. ו בפאחה החתתה החפות ו בחש השה השפואתו. ברה פוטת י בבחה ההמאת החתוחה ופפאת '

²¹ DP, T_a om. 22 JJ adds - very 23 MK, JJ ex. 24 MK var; JJ var. 25 MK, JJ om. 32 and insert 3. 26 MK torn; JJ var. 27 JJ - var. 28 JJ - var. 29 DP, T_a var. 30-31 MK, JJ om. 32 The folio of MK marked 188 by the renumberer, which ought to have been actually marked 140, commences at this point; but there is no misplacement of the text as the preceding fol. 189 is marked 137. 33 MK, JJ om. 34 MK, JJ verses.

'५00 - 40 118

وال كوماراالهـ الهال المحاور المحاور

-4016 - 4044670 - 400 (1906) -

¹ T_a adds - υκυκ τικο εκτο εκτο. 2 MK torn; JJ κυυ. 3 DP, T_a τικου ωτ. 4 T_a κυμικος. 5 T_a - υυ - υυ - κυυ. 6 DP, T_a - κυτ. 7 JJ κυσ. 8 MK κυκς from which κ is struck off; JJ κυκς. 9 DP, T_a τικο. 10 MK, JJ repeat το μυ - . 11 T_a - υτ. 12 MK κυμικου. 13 MK, JJ om. 14 JJ κυσ. 15 JJ inserts ας, which is written and dotted above and below in MK. 16 MK, JJ τικο. 17 MK, JJ - υυ ακυ μυκς. 18 JJ τους. 19 JJ - υυ ακυ μυκς. 20 MK torn; JJ - υυ ακυ μυκς.

שארה הרושוו של הרושה הרושוו הרו ושר הרושוו פר שוושוו פר שוושווו פר שוושווו פר שוושווו פר שוושווו פר שוושווו פר

ו שש לאו לונידטר ו ישר לונידטר שא פאישר פיני ו שוו פופיני י מאו פאישר פיניד שא פאישר פיניד שא פאישר פיניד שא פאישר פיניד פאיניד שא פאישר פיניד פאיד פאיד פאיד פאיד פינידער פאיד פאיד פאיד פאידער ו אוו פוו בפונידר י פאו פאידער ו אוו פוו בפונידר י פאו פאידער ו אוו פוו בפונידר י פאו פאידער ו אוו פוו בפונידר י

مهارة شاهاه ما المالا ما المال

• कि कि कि कि कि कि

الملامية م حمد داو وجو

- ا كاكوس و كا الما الماسمة الما الماسمان معراب الما الماسم الما الماسمة الماسم
- ع عدرالم. مدوده ملك معدرك رب معاامانا رب المالمانا رب المالمان مدوده مدوده مدوده المالمان المالم المالم المالم
- المركبة كالمبراء من الماريم ا
- 11 अने ऋता।वा। •
- المامان وراع ها المالية مالي المالية المالية مالي المالية الم

چے کے ہوں م حوں اام،

اعد الله عن سعرائم الآلمير على معرور علا معرور الماريرية المارية المارية المارية المارية المارية المارية الماري

ه سرس عه قاها کاسی محد در می این م

مادور اعلا واطروب م علميد ا الماميد . ما والميد م

جهار و مهار مها مها ده مها ده مها و مهاومات مهاومات مهاومات مهادها و مهاد مهادها و مهادها و مهادها و مهادها و مهاد و مهاد مها مهادها و مه

אררים פרא י פרא הפיסור וופסרה ופסרה ופ

شورسوس طاسسور ماداما ، وراس ع سهااهم، عدهاس واسهران وامان مادار وامان مادار وامان مادار وامان مادار وامان مادر وراس ع سهااهم، مدار المادر وامان مادر وامان وامان مادر وامان وامان مادر وامان وامان مادر وامان وامان مادر وامان مادر وامان مادر وامان مادر وا

¹ The fragment of the "Mâtîgân-î sî rôz" occupies ten lines of MK fol. 139a; and the "Panj hêm-î Asrûnân" commences abruptly on the 11th line; therefore it seems that the remaining portion of the Mâtîgân was missing in the original from which MK copied. 2 JJ ve. 3 MK, JJ om. 4 JJ ve. 5 JJ ve. 6 DP v. 7 DP new. 8 DP omits. 9 MK, JJ ve.

مصر معم اله اله اله اله اله المحمد العلم اله اله اله المحمد اله المحمد اله الهاء اله الهاء المحمد الهاء اله

¹ The words in parentheses are inserted from "Vajarkart-î Dînîk." 2 The folio of MK marked 139 by the re-numberer, which ought to be have been actually marked 138, commences at this point. The preface to the "Mâtîgân-î sî rôz" and the description of the day Aûhrmazd, which must have occupied about 15 lines of MK, are missing; JJ, not marking the misplacement of folios, copies the text beginning with actually each upto the words free merical, after the words each word, which are the last words of the folio of MK marked 188 by the re-numberer, which ought to have been actually marked 140. The text missing in MK, JJ stands thus in "Vajarkart-î Dînîk" on p. 118:—

१६८८ हान न ११६ में हरीना १ तकेक हम्म १ मिनाना १ तके १ १५ में १ १५ में १ विभागा विभ

•10+11|140 th) 1 -10+000 1 640 110 110000

MK fol. 186 ends at this point; one folio marked 140 by mistake by the renumberer is lost. It seems that one of the pages and presumably the a page of the folio marked 140 must have been left blank, as the matter missing could not have occupied more than 19 lines of MK. The folios 137—144 have been misnumbered and misplaced by the renumberer whose numbers, at the foot of the b page outer corner, should be placed in the following order: 140 (missing), 139, 137, 138, 143, 144, 142, 141. The folios marked 138 and 143 are united, and it seems that the folios marked 140, 139. 137 must have been united to the folios marked 141, 142, 144 respectively. Thus the folios, 137-144 must have formed a quire of 8 folios, of which the first, marked 140 by mistake, whose α page must have been left blank, is missing. JJ copies continuously without marking the misplacement. Dr. E. W. West rearranged the folios in 1875, when he copied MK. 9-10 The text from in Li siercei upto in di internita is taken from DP, JE. 11 JE ends here.

- والم المراب المها الما ما المها الما المال الما
- क्ष्य क्ष
- ا عطاله وراعا ا السحاف من الماله و الماله ا
- ور المعاادة المعادد على المعادد على الماها و عادد المعادد المعادد الماها الماها الماها الماها الماها الماها الم
- معالم والم على المرامة المرامة و وراء من المامة والماء المرامة على على المامة والماء المامة والماء المامة والم

وراكي المناه وراكي وس المن المن المناه والم ا عرب عود المربع موسوم عدد المربع المحاد المربع عدد المربع المحدد المربع של ה יפון ווט יפי יפוף ש -ט-טפופיט ו ביוט "בוקטיי קטוטשקל "י קט ו פטיין ה "שישיים "ש פר שלב ועל שוו שאני שה שה בון שוו שאים ישים בופ احر واع عوم الحوب م لحوم احر واع اعم الح عودلمام कि सी भ न्य सम्बद्ध करा ना श्वी कार्य • שה ואיפ שה של של של "ברט פואים

المد المركب الما واله المالية المالية المالية المالية المالية عرام المالية ومل

שישויי שישור שישושויי ושירה השפתי יישורה החבר

⁷⁵ DP, JE, TD 5012. 76 TD 312; JJ 11012. 77 DP, JE, TD ١٤; JJ ماروسو. 78 JJ وسوي TD وسوي . 79 DP, JE, TD add أو 80 DP omits. 81 DP, TD أودوبان. 82 JJ شريس. 83 TD اون . 84 MK, JJ چين . 85 TD اون اون . 86 TD reg. 87 JJ omits. 88 All but TD rest. 89 MK 111011....; JJ monness; TD monness. 90 JJ adds 200 which is written and

ر، عجم المحالمة المحالمة المحادث المحا مراح عواله المراج المراج المراج المراج المراج المراج المراجع المراجع المراجع المراجع المراجع المراجع المراجع ا שבש ש שלשון שלטאשר שלעבל ו אשא שלבשר שישוב שים ו" שששו ושאפד" פוו בנקאשהפש ا معرف ا عمان ا عمان ا عمان المعلا المحل المعلم المراسي المراس ه عدد المراجع المراجع المراجع المراجع المراجعة المراجعة • וופו אווה "נהוב אקם אם ווה הלחר הפווה בה

שייה שפלג ב ערחל ווה שיי נהשווה שישו עם בישוטים שו לון י בישוטים שישוטים וושייפר سی وس

משער י ואשר שבקד י ש הם "מיהד פטר 7 1 שבנה בה אשרים ושונים ואחל י מחל "שרחשון ואחל י מחל "שרחשון וור ו שמובל "פוד "פוד שי וביים ווור ו שמובל שי וביים וביים וביים ווור ו שמובל ביים אם וביים וביי שי ובה בחחב פונהלם - ה שה הה ובה בחבו ا الله المراس على المراس المرو الله المرود الم الهاد الحالمة الحادث المحادث المحادث المحادث ישא לי פדיים ישטעד שליים וידישור שישה של ו" וידישורץ" ٠ سع عُدوباد سا محاسد به معالىء ، مالى معادم

⁵⁶ JJ عُوسَدَة. 57 MK, JJ, JE om. 58 TD أوسدَة. 59 MK عن: JJ omits. 60 MK, JJ جامرن: TD جابوس: DP, JE جامرانا. 61 MK, JJ add se. 62 MK, JJ om. 63 Thus all; for mu-. 64 all tue; TD reads with. 65 MK, JJ west. 66 JJ west. 67 DP, JE, TD add no. 68-69 All but JE om.; DP, TD leave blank space. 70 TD = 71 TD ver. 72 JJ 329: TD 318391. 78 TD -06 4. 74 MK, JJ 49040.

• pia 16 എന്ന മാക്കാന് പ്ര എന്ന പ്രാവരം ר שב ואסי שביי שיים "שב שטי שביד פומו الم العلم الم الموقع الم المعلم الم المحلم الم المحلم الم سوب ولات محالما المحال من المحال المالي من المحال ا ושש שי יים שלו יים שליים יים שיים יים ושרט שיים ושרט יים ושיים וושטיים יים וושטיים יים וושטיים וושטיים וושטיים واطاا ، طاا ، مودیا ک سود داما ، عدو الله ما داما ، عدو الله - مح ولي مس «لهمه إلى المهار «عالله مد المهال المعالم مراع، المرسد المام م المام المرسدة المام الم عد ع المراد عاد الله عدد عد الم المال المال ١١٥١٥ المال ال اان راس اعرابه عاد عرب عد معرب عوا العالم عد العالم على العالم ال الله ما ما ما ما ما ما ما الما وسل ا داهو ب الماد שוף שפוש ו ובת שלו היים ושפוב יפב • العاد عدد الماد العلق سم مورور الممام وده.، مور اح عاد مهر المهر ال

⁴⁰ TD omits §§ 12-17. 41 The words — we now are added in MK on the margin, from which we is cut off by a recent binder; JJ inserts — we now before — were. 42 DP when . 43 DP, JE add no. 44 JJ — were; DP — when . 45 DP, JE — we. 46 JJ — we ; DP 2 whos. 47 MK, JJ — we. 48 MK, JJ add es. 49 MK, JJ 6 mes. 50 MK, JJ om. 51 MK, torn; JJ — w. 52 JJ repeats — we see — who see — when . 53 MK torn; DP, JE whose. 54 MK, JJ maleger. 55 MK, JJ — .

وروا هار م مارس ماروس على عالم الماروس على الماروس على الماروس على الماروس على الماروس على الماروس على الماروس الماروس على ال

مراب الماجة الماه الماه الماه الماحة الماه الماحة الماه الماحة الماه الماحة الماه الماحة الماه الماحة الماه الماعة الماه الماه الماه الماعة الماه الم

والحن ما مالا مالا مالا مالا المالا المال

مراحم اعلم ماماه مهراه ها اعمرام اعلا المراحة وا اعمرام وا اعمرام وا اعم المدارة وا اعمرام والمراحة وا المراحة والمراحة والمراحة

٠٠، براه ، حول ااوا

तथा त्रक्तिक काम हाव तकत हुते के क्रम्मकानक काम कामका काम कामका हुत कामका हुत कामका कामका कामका हुत कामका कामका कामका हुत कामका कामका कामका हुत कामका कामका कामका कामका हुत कामका कामका

¹ TD adds - 3601 100 951 962 1. 2 TD 3... 8 All but TD 1 1002. 4 JJ 9625. 5 MK, JJ - 5500. 6 DP, JE, TD om. 7 JJ 16. 8 TD 611600. 9 MK 36670; JJ 3670703; TD 3670. 10 MK 6703. 11 JJ, TD - 677; MK 167. 12 JJ 51. 18 JJ 61171. 14 JJ - 57000000. 15 JJ 61180 - 6. 16 MK adds 10 above the line. 17 MK torn; JJ omits. 18 TD 99560. 19 DP, JE, TD - 67. 20 MK, JJ om.

المركبة ، عمارة المهاامة ، المركبوا ، الم

عب وه مهد المال المالي مهالم وه مهد المالي مهالم و مهد المالي مهالم و مهد المالي المالي مهد المالي ا

ا الودركا الما عماد على سو الودكا ا طالم المالي ال

• <u>"שושישר" האר</u> ווט שפוטים

⁸⁷⁻⁸⁸ MK, JJ om. 89 JJ ซูบบล. 90 JJ ปั้นบนคินตุ. 91 TP วิเค. 92 TP เค. 93 TD นุ่า . 94 MK, JJ om. 95 JJ omits c. 96 TP นะตุว่าย. 97 TD omits. 98 TD ซุร. 99 TP เพราะ . 100 TP เซเนนาค. I TD บะช. 2-3 TD ป้า ยายา ๑๕๒ คุยเห. 4 JJ คุยเรียม. 5 TD adds คะแชะ.

اهااي المح حدمة من سماره الر شادة ماهااماي المع وهدمة من سماره والم الماهم ومن المعاد المالي والم المعدمة والم الماهم والمدم المالي والمدم المالي والمدم المالي والمدم المالي المركمة والمدم والمدم المالي والمركم المركمة والمدم والمدم والمركم والمدم والمركم والمركم

⁶⁶ TD פינייף. 67 MK פייקד. 68 TD פ. 69 JJ פיידייקייר. 70 MK פּוּריף. 71 MK בירייףייף. 72 JJ omits. 78 JJ פּרּיףיף. 74 TD פּרִיףיף. 75 JJ פּרּיףיף: TD פּרִיףיף. 75 JJ פּרּיףיף: TD פּרּיףיף. 76 MK פּרִיףיף: TD פּרּיףיף. 78 TD פּרִיףיף. 79 MK, JJ om. 80 TD פּריףיף: 82 TD פּריףיף: 83 MK פּריףיף: 84 TD פּריףיף: 85 MK, JJ וו פּריףיףף: 84 TD פּריףיף: 85 MK, JJ וו פּריףיףף:

المسرمها عمارة المهاالماء المدوادم

"שבי הפל או שרטיניטי ה שי הטל ווהבטופי 1.3 سام بالعالم و المالية المالية و العالم المالية المالية المالية المالية المالية المالية المالية المالية المالية المسروس احر وداهام عدد معصد الماء ، او عسو احر و عو ا محمد معدد المعاو حسر المرب متوقع ا کے سے استاہ ا وسر سر دوں۔ اط (دلوں۔ جهامه م طربها اور اور مرب الم م مربوط الم م مربوط المرابع م مربوط المرابع م مربوط المرابع م مربوط المرابع م 1.1 ا مسطره، ورو على والله مسلوط علمه م طريه، ا 4.1 عرب سوجح کس قوارس سحوح احج ास्पर हायण अन्दर्भ गास्त्र विशेष • नाम कर्म नाम कर्म 4.10 ארב ו נפאר פולטו שיילפל ולל שיים פולטו שיילפל ולל 1.0 יולטוושו לטולו לטלפו ופטיולו ופילו 4.4 وا جا جي جن س سود سود هار من الله على ושטישי ואטפ פוגטון שייבפין "ולא די ואטף פוגטון פוניין ו क्ष्या नामा अन्या निस्ता किन्ता किन्ति क्षा किन्ति किन्ति कि ואטפ פוקטו "שייה ולה שיי י הפוופים "קפטיי والما و والمرس والمرس والمرسل والمرسل

⁴⁸ MK, JJ Ly. 49-50 TD omits. 51 JJ Ly. 52 MK Ly. 53 MK, JJ sere with written above ex. 54 MK, JJ return. 55 Written and struck off in TD. 56 JJ omits. 57 MK torn; JJ, TD Ly. 58 TD y. 59 MK, JJ om. 60 TD ruys. 61 MK omits. 62 MK, JJ om. 63 MK, JJ sere. 65 JJ 767.

عدو ودرائر علم والما الماهية الماركمان المارك

الس المسروا، ما مه المسروا من المسروا، من

म् करक्त्व तामा। , तथ कथ नत्य कर ब्रम्ड प्रव म्ये किता मार्क (ब्रमा) १ । स्रेन्स्य कर्ता मार्क विश्व मार्क (ब्रमा) १ । स्रेन्स्य कर्ता क्षात्व स्रेन्स्य मार्क्य (ब्रमा) १ ।

المراسة م المرابعة ا عماله م المراسوا

الهارعماا مهاالها مهاالها مهاالها مهاالها مهاالها المهاوا المهاالها المهاوا المالما المالما المالمال

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اله المالم، والمال الماله الم

ع مراد اعد اللهدوي ،

مراد المهاء على المادة عمر المادة المهاء على الماد المهاء على المادة ال

هام ما المحرارا اعداد المهاد والمراه المراه والمراه المراه والمراه المراه والمراه المراه المراه المراه والمراه المراه الم

⁸¹⁻⁸² MK, JJ om. 83 DP, JE, Taor. 84 DP, JE, Ta om. 85-86 DP, JE, Ta om.; MK places dots below the words to signify that they are to be omitted, but it is difficult to ascertain whether the dots are to mark these words or the words where he was which JJ omits and are just below in the next line, 87-88 JJ omits. 89 MK, JJ add er.

ورس معر الواله على على الواله الرور الرور الرور چ ر سدویه، ه محده میسو ها ر ورنعی شاهده شر ها שו וטשאוטו טשוויש- ב פושיש- ו שיש ישוויש شوار ع و ورسم سمکرده ۱ شه شور ۱ ماور اها مهراسه اعسوم بعب وسوا وركو و العسد" ١٠٠٠ وسع عسكوديه الا مالاه المالا **15** V ाद हा पह • जारी का कार्ड के प्र एक प्राप्त का س العد ع اله العد مديدة واس عاد عرب الله الله פשט אווט אווט שר הפש של פון וא פיוט הפואטייט واطوع کاف الا قال سور کی واصد الله عادی کا وله و المرب عود معدا المدر والمرب المرب المرب عود معال المرب المر eer . eil "स्तित प्रि "ध्या । द्रे , क्षाकिक ना का عربه و الما و المه عدد الله سعرف ، اربع ، عادم المحالف المحالف المحاد ، علما

⁶⁴ JJ s. 65 Thus all; for sec. 66 Ta bi. 67 MK, JJ sec. 68 MK torn; DP, JE, Ta vsi. 69 JJ is. 70 JJ there; Ta sheri. 71 JJ 200. 72 JJ vec. 6; MK vec. 73 MK 30; DP, JE, Ta 20. 74-75 JJ omits. 76 JJ 21sec. 77 JJ sec. 78 MK sec. 3; DP, JE, Ta 11sec. 79 MK 62. 80 JJ vsu.

مع والوهو وهم ي المحمد المحمد على المحمد الوق على المحمد المحرق ها المح ، عر ارد ورفع السامة الله على المحلفة المح المع المحر المحر المحر المحروبة الم े ह ९१७-७ ॰ अंधिएन नार ६६ मध्ये १९। । प्रायाण । ह المر عبا العر عبد المعالم الم المعالم المعالم عبد المعالم المع اله سي بعد المحمد بدام وهو يه المحم وسي المحم وسي المحمد المحاسمة والما والمحالة والمحاسب اللهاء والمحالة الماء والماء و हा निक्र । विकास कार्य । विकास कार्य । विकास विकास विकास । وس ا جریدو ، دورس ا سے ، طابعہ رو واؤ دھو न्द्रात किता हान् कुरी है है जाका क्रिक्त का। १६०८ शक्ती ॥४५०० क्रम्प अन्नि स ज्ञाप्त स्पे के अनुमह स्पे क्रिक की होते का אור " נוטיא שטאו א^ר י שאיע עבליפן ב<u>ר</u> ואבעא י खारेडा था "ना द्रशा हायन कता ना ود مهر الع الم معدد مدها الوها م हा। "प एक विश्व का एन भी विश्व मा

⁴⁶ MK, JJ > 60. 47 DP, JE, Ta add 11. 66. 48 MK, JJ 70. 49 MK, JJ om. 50 JJ 1917. 51 MK torn; JJ 20. 54 DP, JE, Ta add 1. 20. 53 DP, JE, Ta 10. 54 DP, JE, Ta add 20. 55 MK, JJ 77. 20. 56 DP, JE, Ta 10. 57 DP, JE, Ta 20. 58 DP, JE, Ta 20. 59 JJ adds 1260. 60 MK, JJ 2. 61 DP, JE, Ta 20. 62 DP, JE, Ta om. 63 JJ 25.

۱۱ و و ما سامول به ما ما ما المعامد الله و المامه الله و المامة الله و المامة الله و المامة الله و المامة الله سعاس ا اصلو موديام وراهاي و اسر مدهاياس ۱۸ "פשלט ווט בוושש פה "משע "שעט ולעימלטק ماالی ه (اروری کیده محمد سوری سه رهوه و محمد محمد م سوالاس مامام و الروه مديد هماوس سالم الموكادي الجال على سعد ماها م عادا المحروبية وهم عس اله) له العام سويد على على العالم اله مراه من محمد من المحمد من י "פן פוץ אטשט שיים וצף ואף שיילעטל אטש مود ادراه کا ر سودها و اجما ا مجاه کا ا שטש פיבי שו ויפ ש היא פוקט שטוט سامه وعر عار ورغي عا سمسمني الله عالمرام . • स्कोम्प्र न स्वाकार्य न्या सक्का न अक्का स्ट्र उदाह لاهما الهماء اله لمه عيل واعمو هي مع الها ماها الماها الم الا تو که اراوی مه که که دوه هی دویاه و پهروهو ر ورئع جا مهر جا ارهاي هاهر امهر ا راسه عر وه ارهاع ١٠٠٤ [عصوه عر و ورغ ١٥] و المسير שאוושיש שו אישישא ו טעזשא פל ולבש ולשאב פל

¹⁶ DP, JE, Ta Juniou. 17 JJ - 19; Ta places - 19 as a variant above - 18 Ta 19 mk, JJ 18 m. 20 MK, JJ om. 21 Ta 19 ml, 22 DP, JE, Ta 19.

28 JJ 22. 24 Ta 21. 25 Ta has to written above the last 3 as a variant. 26 Ta omits to. 27 JE 19. 28 JJ 16.

29 Ta 1919. 80 Ta 200. 81 DP, JE, Ta 1919. 82 JJ 1910.

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روسة على مدوركا الى مدوركا اردمد واحد, على الله المدورة وركد سوكا وكما اردمد واحد, على الله الله وكما الله الموالا وي

16 (3) 110 (15) 110 (15

¹ T_a -19. 2 All but JE -10. 3 JJ -10; T_a -10. 4 JJ 3. 5 JJ, T_a 9. 6 JJ 20; T_a 22. 7 JJ 206. 8 JJ 3. 9 JJ 9. 10 MK fol. 126 b commences at this point; see p.89 n.80. 11 DP, JE, T_a 20. 12 MK, JJ om. 18 DP, T_a 18. 14 MK, JJ add 16. 15 JJ 9-10-2. ; T_a 9-109.

ास्त्रास ० हर । त्राक्रीम् ० न्या שייה הרה הקר האוה הוולה האוה הפרוך האוה היה היה हार्के । त्याक ने किता किता किता ने कार्कि ने कार्कि ने وماله و و عدد اعد والمحد معد المد والوه

ווח הפהם בהפים ו המשחרו פבה ווח הפקם و و و جهر مهرا ا و هو المعروب ا و هو المعروب ا و هو المعروب ا והו "החוהם ויב ו יבחהו ויב ו החהו ויב יהווגה وسر وعسوم وسيوما والمام و سوماام و ماامل و المام و الم

سيريع ٥ م ١٠٠٠ س

¹⁶ JJ ලදුරු . 17-18 JJ omits. 19 TD බාලා ; Ta ලාලා මා. 20-21 TD omits. 22 JJ omits.

ع مهرسة عم مع عارسوم عهم دعران، الردسي، الس • عرب الع المال ہوں کا میں امر اور میں امرانی ا درماعی عاد ہود العال عال بعال العال العال العال العال العال العال العالم ا عام مهم عالم الساماله والهاو والهاو والهام عالم عالم المالة الس مادا و مع المحر على محر المحل ال र्रिस मिल किल के ने ने ने निकास किल में י שא דחפו היים והשיחו היים הוו היים י و_ سر بر بهماو° لاب بحوجه ک^{۱۰}۵ وربن هم عد عهد و رسوب بیرویک^{ورد} سیورس برس کے ۱۱۱ ایس اجرابام ہ ا المال الما ا محم العالم على سحكم الحم العام والعام والعام والعام والعام والعام والعام العام العام العام العام العام العام שת יין יין יין יין יין שאר שיי שואר באוטא יים אווטא יי שא سوق سہد رہ وام ہے۔ کے کد ادب سوھ اوالا عاد است ا است ا مهد امد ماد الا ا والمالية على المالية على المالية الم ۴v

⁹⁴ JJ 16. 95-96 JJ & 5-4 6. 97 TD, Ta om. 98 JJ 51. 99-100 TD, Ta 1750. 1 TD -000-100; Ta -0-00-100. 2 JJ, Ta בארט אין דע ש TD . אין שי JJ omits אין אין דע הארט אין דע אויים אין דע אין אין דע אין אין אין אין אין אין אין א 6 JJ adds 9. 7 TD, T, 3 JJ - v. 9 JJ - v; TD, T. بدون به واله 10 JJ عدون و 11 JJ omits, 12 TD, T, om. 18 JJ عدون و 10 . دوسو 14 TD 3nev. 15 TD omits.

मधार पहर ।दाठीरेख प न्यू

ا مصرف کرام میراند میراند الله الله میراند میراند الله الله میراند میراند الله الله الله میراند میراند الله الله الله میراند میراند م

الماسوس الم المان المان وهم ومهور والم وهماسه المان ا

مس المواهد الماهد الم

⁷⁸ JJ פינופי ב . 79 JJ omits. 80 JJ פינוי ; TD, Ta פיניפי ; TD, Ta פיניפי ; TD, Ta פיניפי ; TD, Ta פיניפי . 81 TD, Ta פיניפי . 82 JJ ביניעיט . 83 TD, Ta פיניעיט . 85 TD, Ta פיניעיט . 86 JJ ווּבּ. 87 JJ, Ta om . ביניעיט . 88 JJ ביניעיט . 89 JJ ביניעיט . 89 JJ ביניעיט . 89 JJ ביניעיט . 89 JJ ביניעיט . 90 Ta ווֹבּיייט . 91 JJ ביניעין . 92-93 JJ omits .

1.0 . 16012 - हद रिक्रिमेश - न्यू

ما ر عدوروها عا مهم معامل وراما ودرام و الم

क डलान तसे १५ मास ६५०सम्बद्धातमः १४ १ मा स्थान तसे १५ मास १६८५१२ ७

्रास्त न्त्र प्रमुक्त न्य कास तमित्तः व प्रमुक्ति च ४४ म्या सम्पत्त । सम्पत्त व ४४ म्या सम्पत्त व ४४ म्या सम्प

भूषा भूषा २० ५० । प्राप्ति १०५ २० च्या १९५ व्या १९०० व्या १९५ व्या १९५० व्या १९५०

はいまり 12ml 16mmの ではないいしゃ これ 15ml 一番 まままって まままって まままって まままって まままって まままって ままま できまった しまって 10mlでは 1mlの 11mlの 1

- יועט פין אפן י אופן נפש י ובר באאי נאייפי וער פאווט י פין ווי פאווט י
- ^। प्रमुक्ति । न्यास प्रमुक्ति प्रमुक्ति । विक्रमुक्त स्थाल । विक्रमुक्त स्थाल । विक्रमुक्त स्थाल । विक्रमुक्त स्थाल ।
- हिन्म अन्त्रिक काम क्रमानः । निन्ति कामन्त्रिक निन्ति भी निन्ति । निन्ति क्रमानः । निन्ति
- ווח לחריה וכים בי אופט החהתילה החהירחה וווח בחושה והוא החוא הווא החהירות הוא החהירות הווא והוא החידות הווא החידות החידות הווא החידות החידות הווא החידות החידות הווא הווא החידות הווא החידות הווא החידו
- ا مروسو مول عدو ها موسوده مار موسو بدور الموسود و الموسود و الموسود و الموسود و الموسود و الموسود و الموسود و
- भ्राम् त्राम् । माम्या माम्या माम्या भ्राम् । माम्या भ्राम्या भ्र

וישו ווישוא ה פל ואושוקה ה - הגו

ווו ניירו הלפו האם ה אוא משירה הלפו בילוף ע

י ארחל ש אלפהה שי הוא הפל ובישאה שי הוא הוא י ו מא החרוא י ו הוא החרוא י ו מא החרוא י פל ובישאה שי הוא י פל ו

ा, न्यान्य के वा ॥ हिन । ॥ इन्यान का न्यान्य का ॥ ।।। हम न्यान्य का न्याय का न्यान्य का न्यान्य का न्यान्य का न्यान्य का न्यान्य का न्याय का न्यान्य का न्यान्य का न्यान्य का न्यान्य का न्यान्य का न्याय का न्

مها المراق من المراق ا

¹⁷ TD, T. בְּלְבָּשִי. 18 JJ בְּלְבָּשִי. 19 JJ omits. 20 JJ בַּהְפָּטִּ. 21 T. וויין ייִבְּשִּׁי. 22 JJ בְּבְּשִׁי. 23 TD בּּלְשִׁי. 24 TD, T. בּלְשִׁיבִּי. 25 TD, T. om. 26 JJ בּבְּשִׁי. 27 TD, T. בְּיִבְּשִׁי. 28 TD בּבּעִיבָּי; T. בַּלְשִׁייִר, 29 TD בּבּשִׁייִר, 80 TD, T. בּלִשִּׁי. 81 T. בּלִשִּׁי. 81 T. בּלִשִּׁי.

ייפלל אינהם, י שה ווה

اله بمه الم المراب على الموار المراب المهاب الموارد المراب المراب الموارد المراب المراب الموارد المراب الم

• स्ट्रम् कित स्कार्यक न नम्म कास न स्ट्रा प्राक्षित न न्या कितानाकुट सङ्क्षिक मा काम काम स्वक्र न्याम

المام ماله م المولك على ماله سوره الماله م

عد" عام به به مهر مهر ا عصر مهم ا عام المهم الم

ولم حصله اجر موسهمہ میں شامل شمیمہ رہے محربہ اور محربہ اور محربہ اور المحربہ المحربہ المحربہ المحربہ المحربہ ا

אייירא האולה ייי באולה איייה

ورنامار و عاملية م عاالوراها و المومار و عالمومار و عالمومار و عاملية م عالمومار و المومار و ال

٠٠ الرويسوسوس

• ואשט י פרופ ווט י פרופ ייייי

وا مار د میرود دور ا موده میرود و مورد دورا ا موده میرود دورا ا موده اوران ا

ها کرهام ، رهاهم ، ۱۱۲۸

سهااا هااله ، سهااام هااله ، الحر ، مااله ، الحر ، مااله ، الحر ، عاد ما الحر ، مااله ، ماله ، ماله

. 45 pg 110 peodu"

³⁷ JU 70119. 38 JJ -10125. 39 JU - 61706. 40 JJ adds 6. 41 JJ 70261. 42 JJ 170. 43 JU -1070 2020. 44-45 JJ omits.

المظاهد م ساهدات

• । व्राचा व्याप्त व्याप्त । व्याप्त ।

• दात का • _{इंग्}मिलाक प्रवृत्त ।

• गामि नद्या • नेल्स्जान स्ट्रा

• में अहा . मान्यकार • निरात द्वा स्टि । १८८-४

• אטשי שניאר שבש ישרה הארה ו פפו אומאר ייברא ייברא.

١٠٠١ عه محالها و محوراه- و

ا العرب ، على در العرب ، على العرب ، العرب ، العرب ، على العرب ، العرب ،

• क्रीक न काढ • प्रकार म्ह १८०-४

ومع مراها و محرب م محرب المعالمة المعالمة و المراد محرب المعالمة المراد محرب المعالمة و المراد محرب المراد المراد

• אום השי האוה שפ געור. השי האוה יפוא •

4-434

101-1

י בי אין פטשאל י שנישאט י שנישאט אפטשאל הפפ

। इने वलव क निर्म न प्रतिक भ

1-041 च्या निक्रम् स्टिट • क्यावा। न त्वच क्टिस

• 始の性は **#ローハハートあら ・ たしての ・ つんさま」 ** 年日 ** 16.6.4.

عه به وهماماره و ماهد م ورهه هدومه و

²⁷ JJ)@p. 28 JJ ; prog. 29 JJ ; Just . 80 JJ ; pueper. 81 JU , mulling. 82 JU , places; JJ , by. . 88 JU) by. mulling. 85 JU , mullinge. 86 JJ) by. m.

TIV-A

Ball 19 (meterol (n ا على والله والله المالية سهرسوار . سو کامهمار ۱۱سرهایمار ه · 2 ٠ سا الد ١٠٥٠ ا مراه مهمار . 440460 • -47 16 604 स्याम्बर्भ । יפר האה ו הנוחפו הפתם . المسكون والمالية مكسوم عالماء المالي ما المعاد 190-4 والمانة والمرابع والمانة والمانة والمانة والمانة والمرابع 194-1 • एक्तिना न्ते। फिन्मक जानान्त्री र क स्ट् 199 المراح والعوه ۲ . . שם ואפיול שטי י למש שיפינה. 1.1-1 • सम्मक स्वा ॥त्वाभिक • नेलस्य 4-4.4 • मत्ति कान्ते नम्ह • नेव्याकम स्ट 1.0-4 • שם הפאן • הפהו שפ T . V-A י שלא ההרה שלב י אלא י אלא י אפרור פתרה יפפו 1.9-10 • न्य इंग्रेस । :,-n-n-146 . Jenneton 40e 111-1 4-414 عهر معرب ا عسم المعلم المعرب المحدود المحدود المحدود المحدودة . שש ליודאל פווטדי טשינים .

¹⁹ JJ) 20 JJ , 21-22 JJ omits. 28 JJ ns. 24 JU and white. 25 JJ Januare. 26 JJ mus whiter.

איייי אלוו ול שם מבטדפמ^ר אשוב • ובן שו אשטיי ואף אנייים טיינאוב •

ا هماه هماها ماهم ماهماها و الماها و ا

مدسه، معرب وه ساهه و العالمة و معرب المروماسيد و المالية ومارد و معرب المرومات المرومات المرومات المرومات المرومات

۱۸۰۰ علی وطاح می می المال واقع و الماله و المال

والماسر والمالي ماله المالي والمالي والمالي والمالي والمالي المالي المالي المالي المالي والمالي والما

שו איטארפטר . עד שוו מג יוש שון ואנה החוה אינון ואנה היהוה היהווא הרוה אינון אינו היהוא אינו אינון אי

פוטוו טוו טטטט פרטאנטה פון איאטראי יא-נרו פון איאטראי יא-נרו פוטוו טוו טטטט פרטאנטא פ

שלושו אושישר י אוו ושא אוו האפשר האוופן לושים שאוופן ועונט בארוופן לושים בא אוופן בארשונים וואר י אוופן לושים י אוופן אוופן לושים י אוופן לושים אוופן לושים י אוופן לושים י אוופן לושים י אוופן לושים י אוופן לושים אוופן לושים י אוופן לושים אוופן אוופן לושים אוופן אוו

⁹⁴ JJ -บเส. 95 TD, JU om. 96 A few folios of TD arc missing from this point. 97 JJ) พาง 98-99 JU omits. 100 JJ -บ-บ-พอง 1 JU เจ้า-บาม 2 JJ หางาง 3 JU -บบวัสดง 4 JJ หางาง 5 -6 JJ ๖. 7 JJ omits.

الموطره مع عا هدمله ها وسر المعرو. عا مهاد مع م مماد المواهم و عد مماد المواهم و المعاد المعاد المواهم و المعاد الم

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א ויב הארו שיהה ביבאהרו י אהרהשיה ויפי راس ركس مااسسها .

جا مكاهكار . فعار م المسرواة م طالكات . ال المالي مالي مالي مالي مالي المالي العدي العدي العدي العدي العديد مالي المالي المالي المالي المالي المالي الم

عار دههواطروه همهمهمهمهم مهمر . الهاو م عهمر . שו ורחשה שו "אב שאבת י) אפלחה שו ה رواله المهرب المهربية المرابية المرابية المرابية المالية المال שווים שושר ול האפתה השמווא ו אמאחר ב אי "וק الوع ، وسل عم مهااه .

-سب عبد ا وروبه مالي م مالي م مالي مالي المهد مالي الم • म्हास्य का महिल्य अस्य न्या । कि अस्य

⁸⁶ JJ howard. 87 JJ when; JU when from which r is struck off and corrected to s. 88 JU -שיש איניים:

שון אישי-פושו ב שון אישיטף יוי שלאושאי ברפון ייי-און פון אישיים ברושון ברפון ייי-און פון אישיים ברושון ברפון ייי

ماسرهاه و مدومه سماسرها مه ماه الماوهام. وسر ۱۱۷۰ ماه الماه مهداها مهداها وماه مهداها المراهم وماه الماهم عالم مهداه الماهم المدهم و الماهم ا

عا المهارون مهمه مورو شيم المهارة الم

وري المهاد. و الع على عالمها الم الع

ما مامه مور مهمه الما موراه. الد اسدامه و المامه و المامه مورد مهمه المامه و المامه

פוסוו שוו ששומר פי שו ואפשי פוו איניטירע זי-ואן. פוסוו שוו פוסיר פי עאפטי

⁷⁷ JJ 14. 78 JJ 344001. 79 JJ -0-00-04. 80 TD 4-00-04. 81 JJ 20. 82 JJ -080004. 88 TD, JU 2004. 84 JJ 2001. 85 JU -0)244.

114-V

mostler of Justinger

• والحاص الله المالي ، والمالي المالية المالي

• Mile Re 1 Pal 104 - Ede 1401 - 11-4-3

• ביאוז ו שון שושה שישור • הרוה ה אתרהחתו ו פרוף •

ا عمر المراجون مع موسوم الو

۱۱۸-۶ عاد معرمور . حد مارهمار ،

יייוו אואה שומריני יישב ייש אתרופותם • יישר ויייו

⁶¹ TD, JU ---. 62 TD, JU to. 68 JU, TD 31619.
64 JU, TD 3169-. 65 JJ 16. 66 JJ 6662. 67 JJ v. 68 JU

04-0-01. 69 JU, TD 3160. 70 JU -666; TD 66. 71 JJ

10-0-01. 72 JJ ----. 73 JJ -----. 74 JJ 112 3604

75-76 JJ omits.

۱ مر الله المهادة عدد مال فلا العدا الله عرامة عمر وعامل وعر المحجمة من عمام عمام שואיתיה, נואו ו און האחה מפאחהה נואו י והנאי שששר" שאשר "ישיאשר" שאשר נאו • ושעאשר" שאשר נאו פאולשר" שששי שושי בשושי שפו ופבניים לושי ישושי ששי ששי ופר ישישים ۱۲ سوسهوس سامع المح المحاسب علا والم שאשר שאשר ישאטן שאשר שאשר שאשר ישאטריי לושוי שאשר שאשר שאשר ישאטריים לושוי שאשר ישאטריים לושוי אישאטריים לושוי ساسهان درها و درها هماس الدرود درها و יוייי שותב שישעט ווא • שוו שישישי שותב שישישישי און איייין שותב איייין שותב איייין שותב איייין איייין والماله المالية المالي الما و مردهدور ملي عمام العاملية الما و المامهام سال مراه وروان راها و مالاهم مالاهم الماله

V"-V1

11-AF

ا الق سوسهار ا مراهار و ا شهما المرهمار ما مهمهمار ما مهم مهمهمار ما مهمهمار ما مهمهمار ما مهمهمار ما مهم مهمهمار ما مهم

١٠٠٠ ا عادم على المحل معلى المحل و مهدول المحل

ماله ا سراعادمها الماله عد عاد الماله الم

الداد مر ا مراه مراه مراه المراه مراه المراه مراه المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراه

۱۳-۱۱ کس وطر هام و میرووی سوگی کسو کسو کسوس ۱

ישישישי ו ישישישישי פר אשר אייראים פר אייראים פר אייראים פר אייראיז

ישיטי פאי שישיע יישיע יישיע יישיעי יישיעי יישיעי יישיעי יישיעי יישיעי

۱۹-۷۰ وچو م وصر موسرامر ماسه مهدد.

۱۰۰۱۰ والو د وطر اله و الماد والعدد

واماس عها اله و الله الله الله

۱۲۷-۵۷ مولید وطر العال موجور کموساله و العال موجود العالم وطرب المولاد المولاد المولاد المولاد المولاد المولاد

٠٠٠٠٠ والعادات ١ العادواسك ٥٠٠٠ والعادواسك ٥٠٠٠٠

۰ مادسوسوس ۱۹۵۰ ماد موسوسوس

عهر ومه ههاوم و وااله موه.

³⁸ JU بسيوس . 34 For جرب ؟ 35 JU بسيوس (for جرب ؟) (ق- عال بيان بيان عراب . 38 JJ بيسدول . 38 JJ بيان ومبل 36-37 TD فريسان . 38 JJ بيسدول . 38 JJ بيسدول . 38 JJ

क्रिक्रिक्रमा का कि कि किन्ति के भित्रकार के अपने سيهوا الماله المارك على المارك على المارك على المارك المارك المارك المارك الماركة الما יופון שפ י אפן ופון וופשיוו וופון שישר שי ו פר ופטי וופון ייפן ו العالمة من المحالية المهر م المحالية احر ما المحالية ما احر را وسر ، هردا رسهها ، سومدوسون ، الماديد المال على المراس المراجب المراطاة الم على שב ו שישוויי ו שב שישוויי ו שב שישוויי ו שב שברה ווט ושוקט שוך "קושט "פרט ש "י ברה न्ये लामा अलद प्रदेश । जिल ने अन्ये हराह سوار که سال شال الواع یک به سال سال الواع یک الواع یک الواع یک به سال الواع یک به سال الواع یک به سال الواع یک ا والم المحلال المحلا האסאה אינסב ה ההרה ההרה אונסר הרהרה האנסג בהרהרה. בהווהה היהוחה היהוחה היהוחה היהוחה היהוחה היהוחה היהוחה היהו ששע אווו שייש שאשייפשי יושווו יישוו שישוו שישוו שלני הריהו ארווש ארווש הארי הריהו היווה הריהו ארים הריהו אין ארים הריהו אין ארים ארים ארים הריהו אין אין ארים א • त्याता -

۱۹ ماهر ، سرط العدمور المالاد المعلا المي مي للمالولا ۱۹ ماه المراب المالاد المالاد عود المي المالاد عود المالاد الم

¹¹ JJ 19141. 12-18 JJ 1944; JU 180 et eu. 14 JJ 19141.
15 JU adds et. 16 JU 18004. 17 JU, TD 16. 18 JU 18004. 19 JU 1914. 20 TD 1915; JU 1915. 21 JU 18004. 22 TD 1911; JU 20 1; (for et ?). 28 JU 1965. 24 JU omits.
25 JU repeats. 26 JJ, TD 1916. 27 JU 161; TD 16. 29 JU 1916. 17 1916. 29 JU 1916

اع المهماسوار ا مرهماسوار ، ا مهامهمان ، ا دراي ، ما كاوت

ا ما ا عاالمعده مهم الما عاد عاد مهمة و الماع المامهد مهمة المامهد الماع الماعها المامهد واط عاد الماع المامهد والما عمل المامهد والما عمل المامهد والما عمل المامهد والما عمل المامهد والمام المامهد والما عمل المامهد والمام عمل المامهد والمام عمل المامهد والمام والمام يمامه المامهد والمام والمام

امادوهم السا اودوهاا، الح محدود ما العلاماا ا وسر معلاهاا العدود ما العدود المدود الوداكان العدود العدو

ا ها هدور معدم و عاد مواها عاده العالما العدور معدم العالما العدور معدم العالما العدور معدم العالم العالم

۱ مامرا ا دا المارا من مراي ا مارا ا ماري على جاهر المارا المارا المارية المارية المارية المارية المارية المارية

1 Interdence 1 621 cottaine 1 than mentredence 1 1 1 latasoda 1 1 le elementral e 1 1 li tradament 1 latasoda 1 le elementral e me ested e 4 tembrandence 1 le elementral e 1

⁷⁴⁻⁷⁵ JJ omits. 76 JU prefixes s. 77 JU adds www. 78 JJ words. 79 JU wg. 80 JU sex. MK fol. 111a ends at this point; fol. 111b. is blank; fols. 112-125 are missing; fol. 126a is blank; fol. 126b commences with sex www. 200 in the middle of "Darakht-i asûrîk." 81 JJ omits. 82 JJ www.; JU www. 88 JU omits. 84-85 JJ omits; added in TD on the margin. 86 JJ www. 87 TD, JU wr. 200. 88 TD, JU wr. 200. 88 TD, JU wr. 200. 89 JJ www. 200.

ישושר ו ארחאל האחשה הפחל הפחלה האחשה ו אחשור ו החוה ההאחשה ו החוה ההוה ההאחשה היה ו אחשור היה האחשה היה ו אחשה

פא שלטינוח שאטדטי פא שוטי פא בלאוטי • פאשי عظع "العاسب بده ساع دورسالاس و الح "سع "سع العلامة ا ملك الملك الم الم الم الم الملك الملك الملك الم ה ווש שי ווה "משר ששי ישוושה שי אטעד אטעד ماا المكر ، والم عا والم ويتمر وه المعالمة . שון שין שין שון שון פארה שיר שון שאר שיר שון שאר שון שאר שון שאר 3€31 6840-6 Javave 116 71481 ₆₈-6460. 116 שוים ווף יייילחחלחו בשם ייישור איון הויים פרוב של פרפ المكر م مال ف مال المكر م والم يه والم ي · 12150

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عراع ومرس المرام و م المروم (نه مرام المروم المرام المرام

الا الا العامر و على المالك الالله العالم والعامر ١٩٠٠ العالم العالم العالم العالم العالم العالم العالم العالم

ו ארחשו ו הפר הפארה ו אחראו ו אחראו ו אחראו ו אחראו ו אוייוו שבו הפארה אשר ו אחראו ו אפרו אוייוו שבו ו אחראו ו

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⁴⁵ MK, JJ جنسون 46 MK, JJ بوسان بالله 47 TD, JU prefix من 48 JJ بالله 49 MK, JJ عامل 50 JJ adds من which is written and struck off in MK. 51 TD, JU هند بالله 52 MK, JJ بوسان 53 MK, JJ مناه 54 MK, JJ کوسان من 55–56 JJ omits. 57 TD adds

न्यक _{3,}कारका स्वर । सर न्वन्तर्विक न्य स्वत्तरा ना । عرب عبر عسوسة المعارد والمارة المارة المعارد المارة المارة المارة المارة المارة المارة المارة المارة المارة ال פשישון "ישישישון בי בי בי בי בי שוויף ו בידים בי בי בי דיוף ון בידים בי בי عد مركور. و همار ماه احر ماه عدام. يا عامهده اور الماسية المالية ا سووهاهً و ورس دو سهم ما الر ، الوه ا بعد المام المام المام والمام المام स्पर्व । स्रहा "न्यान्य न्यान्य न्यान्य न्यान्य न्यान्य न्यान्य اط مودها ا سرموه ا الله اعطال الله المراحدة णेंद स्प्राप्ट <u>की</u>द्र "ञ "—७—००—७०। —७९-००० ול ובן בשלוטו בו של של של בע אר וליטאטו ול ובן בי אר נטעאטו שתשי מששיים ו הששיים שישישים בדוה ושוהושו سوله و مارس مارس مارس

وال ر عمده السحب العام معلم ما المحومة وها المحرب والمال المحل المحرب والمال معلم المحرب والمال المحربة والمال

²⁷ MK, JJ, TD هاهران. 28 JU -نوټرځ. 29 JJ هاټران; TD, JU -نوټرځ. 30 TD, JU om. 81 MK, JJ -نوټان 32 MK, JJ -نوټان 33 JJ هـټر. 84 JU -نوټان -ټر. 85 JU هاه عالم . 36 MK prefixes -ئو; JJ -نوټان - ئو، 37 TD -نوټان يال او پاتوان . 38-39 MK, JJ om. 40 MK, JJ ، 41 TD, JE add -ئو. 42 MK, JJ -نوټان . 48 MK, JJ add -ئو. 44 MK -نوټان.

रिप्प प्रस्थ । । । ।

्राणि ।।।। जुन्ह क्ष्मानि उह त तिन्द्र ता। ता। तिम्

االما الماهام، الماهام، وحد الماهام، الماهام الماهام، الماهم، الماهم

¹⁻² MK, JJ 9(1 9 90); TD 100 9(1 90); JU 9(1 90). 8-4 TD, JU 0m. 5 JU 100. 6 TD, JU 100 100. 7 JU adds 100. 8 MK, JJ 100 100. 9 JU 0mits. 10 TD 10 100 11 JU 11 JU 11 11 JU 11 11 TD, JU add 100. 12 JU 100 100 100 100. 17 JJ 100. 18 JU 100 100. 19 MK, JJ 0m; JU 100 100. 20 JU 100 100. 21 TD, JU 0m. 22 TD, JU add 100. 28 MK, JJ 100 100. 24 MK, JJ 100. 25 JU 100. 26 MK, JJ 100.

ילטש יי פטן ווט

سهااا ماالما و سهاعه الحادة المارة ا

¹ TD adds new. 2 TD adds repmes. 8 TD siew. 4 MK, JJ here. 5 MK, JJ om. 6 JJ here ends MK fol. 74b i.11. Thereafter commences "Kârnâmak-i Artakhshîr-i Pâpakân" which occupies fols. 75-108a l.7; thereafter commences "Ayîbâtkâr-i Vazorg-mehr."

االه م الم

ליט י פט אט^י

¹⁻² TD, JE om. 8 This colophon is not in JU. 4-5 TD, JE השנים בילים ביל

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پران م جن المر

مر و ما المهر الم

²⁸ JJ omits. 24 MK, JJ ânto. 25 JJ new; JU, JE newy ; TD engles. 26 TD adds engles; JE, JU add newy . 27-28 JJ omits. 29 JU omits; JE so. 30 MK, JJ engo; TD engo; JU âcque; JE so engo. 31 JU & 82 TD, JE add & 38 MK torn; JJ omits. 34 JU omits; TD engo.

الال محل الم

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المامالة المام ال

सम्बद्धि नामेगामि जादका ।सक

عدد المام على المهاالمور الما فلا عم مهم المهور السا فاما والما و

عدد عمرات و المحاسوسي المحدة مع المساما م رامله م المحاسوسية مع المحسوسية المحدي مع المسامات من المحاسوس عوام المحاسف المحاسوس عوام المحاسف المحاسفة المحسفة المحاسفة المحسفة المحسفة المحاسفة المحاسفة المحاسفة المحاسفة المحاسفة المحاسفة المحاسفة المحسفة المحاسفة المحاس

ود ساله مورش م الماله ماله عالم عماله الماله الماله الماله عالم عماله

⁶ JE MINOU; TD MONO; JU MINOU. 7 JU adds 20. TD adds 20. above the line. 8 TD, JE MINOU; JU MINOU. 9 JU MONOU; TD adds we above the line. 10 JU adds we TD adds we on the margin. 11 JU MINOU. 12 TD, JU om. 13 JU MINOU. 14 JU adds on J; TD adds on the margin. 15 JU MONOU. 16 TD 1 MONOU; TD adds on the margin. 15 JU MONOU. 19 JE adds we 20 JU MONOU. 21 JU adds 26, on MONOU; TD adds we way above the line. 22 JU was; TD corrects we to was. 23 JU J. 24 MK, JJ MONOU. 25 TD monou and adds when we may said adds when so may; JU adds when so may.

स्पर्क - स्व्य ॥ ॥

भित्र नित्र भित्र

والمال والمالة . والمالة . والمالة والمالة والمالة . गानाम् मैंशास्थ्य ।स्य गार्थ । गार्थ । गार्थस्य में प्रस्था ا ساهااوون واطااء ا ساسه الرسي فالمالفهااء ا مهدمها المرابع · गिर्माकिः हर्स्ट न्मे ग्रस्कार्याः

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اسوحد م حل ااق

פוטפ פומוו לשי לף שם ווטש מוו בפרלומוו • פא פרט ו ישטים ודידב יווט ווף שטים ידד ו שיטים פויים פרטים וושטים וועם وجهر رسے عجد عادر سے سے احداناہ علاء محمد ا مح را عالم من علام المح من المحال مع المحال المحا • स्टाइक कि निक्त कर हिंदू को भिन्न क ה שישי וופטיש משישי שישי שישי שין שי וופ שי שישי שין ו

JU, JE add no. 8 JU adds • conto so notes to as a boo na.

9 JJ -w; JU omits.

¹ TD, JU too; TD adds things are and; JU adds are age. 2 MK, JJ ゃ19. 8 MK ゃゃっつ; JJ ルャャック 4-5 JJ omits. 6 JU هـــــــ 7 JU المناب 8 MK, JJ بناس. 9 MK torn; JE. JU whove. 10 JE inserts tokeni; TD, JU add tokeni. 11 TD, JU, JE on; TD adds - year : JE adds - year - year. 1 TD, JU, JE 1500. 2 JJ - 8-4 TD, JU, JE -512-30. 5 TD, JE insert meu-u; JU adds meu-u. 6 JU adds -646. 7 TD,

والما والمرح والمرح الماهم الماهم والمرح وا

⁶¹ JU omits 62 All but MK, JJ 2. 63 JE 6; M16, M17 2. 64 M16 3-; M17 3- 1501197; TD 29-3. 65 JE inserts 51 . 18111 • to the line: JU كريون ; M₁₆ كريون ; M₁₇ ج. 67-68 M₁₇ omits. 69 M₁₆ بيات ريون) 70 JU omits. 71 JE inserts • ਦਾਸਦਾ ਦੇ ਤੇ ਪ ਦਰਦਾ ਲੈ।; M₁₈ adds (ਦਾਸਦਾ ਤੇ ਪ ਦਰਦਾ ਝ); M₁₇ adds ਦਾਸਦਾ ਤੇ ਪ ਦਰਦਾ ਝ; JU adds ਤੇ ਦਸਤ; TD adds war below the line. 72 M16, M17, JU add -78 JU. 78 JU באוויב. 74 M10, M17, JU add יניש- TD adds יניש- below the line. 75 M₁₇ omits. 76 JU 311, 35 - 77 JJ, JE 16. 78 JE 19971. 79 MK, JJ $\rightarrow \cup \in \cup ;$ JU adds $\circ : \cup \cup .$ 80 M_{10}, M_{17} $\circ : \cup \cup \cup : \cup :$ 31 M_{10}, M_{17}, JE $\circ : \cup \cup :$ 90 of which Le is added below the line; JU Le & 82 All but 85-86 JJ, M₁₇ om. 87 TD, JU, JE 16. 88 M₁₆ 1915. 89 JE adds ss. 90 JU adds 121170. 91-92 M16, M17, JU هرس عن ; JE ه ب عن من عن TD ها عن ورس عن JJ برس ; JU عُبر بن عن الله عن الله عن الله عن الله عن الله عن الله ع 94 MK, JJ 10-2. 95 JU 1010. 96 MK, JJ 10100. 97 JU 98 M_{17} remove. 99 JE, TD \sim -emete; M_{16} , M_{17} -emete; JU אינים, 100 JU ביולבי, 1 M₁₀, M₁₇, TD בי ביונים; JU ביונים.

واسية وسر المة (11 ما سروا محمهاالكي، هي المهام والمهالية والمراه والمهام والما الما مادم والما الما مادم والمام والماده والم

⁸¹ Added below the line in TD. 32 M₁₇ omits. 33 TD omits • 69 commences with this word; see p. 74, n. 1; TD Wingson 87 JE Ψ60. 38 M₁₀ 6. 39 JJ) Δητιουοίο; M₁₀, M₁₇, JU add 119. 40 JE 6. 41 M_{16} , M_{17} we we 42 M_{16} , M_{17} om.; Written but struck off in TD; JE, JU Low. 43 TD Lower; JU, M17, JE Lower ; In TD اسور is added on the margin after اسور which is the last 46 MK Serve. 47 M10, M17, JU, TD add 3. 48-49 JE omits. 50 JU - . . . 51 JJ 60. 52 MK, JE, TD 16; Mis. My, JU add 58 JJ est and adds eye for is -119 156 est of 54 MK 166 999-47. 55 MK, JJ add 16. 56 M16, M17 ക്രാ പ്രഹാധ. 57 TD omits. 58 JJ പ്രവരം; JE വലാം ; TD минеца; M₁₆, M₁₇, JU ининеца. 59 JU 2 - 94. 60 JE inserts TD adds on the margin when a war was in it שונה של של של של של של של של אל וא.

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MK fol. 68 is lost; MK fol. 69 commences with שבלעיש (see p. 75, l. 4); JJ copies continuously without marking the loss of the folio. The text from the same soul upto المان الله is taken from M₁₀, M₁₇, JU, JE, TD; see p. 68, n. 65-66; TD leaves a space of three lines on which is written by a later hand; JU commences on the same line leaving the space of an inch. 2 Added on the margin by a later hand in TD. 3 JU adds 500 . 4 JE, JU, TD) e. 5 M16, M17, JU 61801; TD 618001. 6 M16 61860. 7 M10, M17, TD om.; JU adds • 115 كال مادن سوك مادن وي مادن عام 65. 8-9 JU omits. 10-11 Added on the margin in TD; M16, M17 - معن ما المعنى M₁₀, M₁₇, TD (13 JU, TD - 14 M₁₆, M₁₇, JU, TD om. 15 M₁₆, M₁₇, JU, TD om. 16 M₁₆, M₁₇, 559; TD 95921. 17-18 Added above the line in TD. 19-20 JU omits; M_{16} ១២៩៥ 6,56; M_{17} ១២៩៥ $_{15}$ 6. 21 M_{16} ២៥. 22–23 Added on the margin in TD; M16 & e mel; JU, JF, TD & e mel; JU adds TD. 26 M10, M17, 1917 25. 27 JU 6 22 7; JE, TD 25; M17 22. 28 JE TD 3-070; M16 -09700; M17, TD -0970. 29 JU -00-01. 80 JE, TD, 3-3,000 e; M16, M17, JU -0,000 e.

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اعبر ، المه عا ها اله الها الها وهو ا هاد مهاور الهاد الهاد الهادور عاد الهادور عاد الهادور عاد الهادور عاد الهادور عاد الهادها والم و شار مها الها من الهاد الها من الهادها والما والما

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ا المعامر والم محمد على معمد عالم محمد المحمد المح

¹ MK fol. 65 ends at § 154 of the 'Andarz i Adarbâd'; fol. 66 is lost, fol. 67 commences with (1.9); in JJ the text is copied continuously, without the loss of the folio being marked. The text from (1.9); acts upto (26) 1575 is taken from TD_a. Cf. the following Pers.—Pâz. text which is taken from MH₇, fol. 164b, written in red ink:—

المرابع معلى المرابع ا ہدوں مہمااہ سے مور ماا رہے مہااہ عام ہے، الموصد م المحدد س کے کہ ہے۔ اوں م کے اور ہے اور ہے کہ اور سے اء، الم الموا العنها المام المام المام مام المام احر مار المرا م اعارمه سحر اجرا سهم مهالا رس ۱۰۱ مر ماه ما ما ماه ما مور ماهم مورها دورها שביועריפים שלי שבולטו וווא ביטו הפא⁶ "-פ-ש-שטע "איטוו שור ושל ישטי ווש "לעלפטי י שושיש שמי וושפו مرابع ماد عدم مرام دوراها ما المرابع عال المرابع ו י ה הארגפ שוו שב המיהוג פונהפ י לאולהו המיפרחו ווה הה و کام ال

שר בו החוה החווה האווה האווה בו הפה בב ההוו האווה האוווה האווה האוווה האווה האווה האווה האווה האווה האווה האווה האווה האווה האוווה האווווה האווו האווו האווו האווו האוווו האווו האווו

⁹⁰ MK, JJ add אוקטין ביינארטין. 91 MK, JJ om. 92-93 MK, JJ om. 94 MK, JJ add ביינאר, 95 MK, JJ ביינארטין; JJ ביינארטין. 97 MK, JJ ביינארטין. 98 JJ ביינארטין. 99 JJ ביינארטין. 1 All ביינארטין.

المائية ا هديد مهااري اجرا او اوسر ااو، سجر امااوه المائة المراهم المائة المائ

ا امام ا امام مواام موا

معهد الما وك ماهم في الماديم والماديم والماديم

الد-الد فح با فع المهام فعا العهاما مه فع سفيد الماء فع الماء في الماء في

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from W. 68 west. 69 meren. 70 when the large large taken solely from W. 68 west. 69 meren. 70 when the following 2 pages are taken from MK, JJ, W. See p. 68, n. 60. 78-74 MK, JJ om. 75, JJ where the solely from MK, JJ, W. See p. 68, n. 60. 78-74 MK, JJ om. 75, JJ where the solely from MK, JJ, W. See p. 68, n. 60. 78-74 MK, JJ om. 75, JJ where the solely from MK, JJ, W. See p. 68, n. 60. 78-74 MK, JJ om. 75, JJ where the solely from MK, JJ, W. See p. 68, n. 60. 78-74 MK, JJ om. 75, JJ where the solely from W. 68 were the solely from W. 69 were the solely f

عان عدور الماعة الماعة

⁴¹ M₁₇ 1901. 42 M₁₇ 6. 43 JJ -06. 44 JJ 16. 45 MK, JJ, TD, JE ພາພະ; M₁₆, M₁₇ ກາພະ. 46 JE adds 66. 47 JJ ພາພະ. 48 All but MK, JJ add \searrow_6 . 49-50 JU \Longrightarrow ; JE $\underset{\longrightarrow}{}_{\longrightarrow}$; M_{10} , M_{17} $\underset{\longrightarrow}{}_{\longrightarrow}$. 51 M₁₇ بوخي. 52 M₁₆, M₁₇, TD, JE add بدكر; JU adds هدى. 53 JU, JE_{9} (10); M_{16} , M_{17} , TD_{9} (2). 54 M_{16} , M_{17} , JU repeat. 55 JE, JU om. 56 M₁₆, M₁₇ واباك ; JU أياني . 57 MK سابوخ; M₁₆, \mathbf{M}_{17} -פוואטד. $\mathbf{58}$ $\mathbf{M}\mathbf{K}$, \mathbf{JJ} ביפיווים $\mathbf{6}$; \mathbf{JE} , \mathbf{TD} ביפיווים \mathbf{JU} , \mathbf{M}_{16} , M₁₇ eβ 3 τ 1106. 59 M₁₆ 4. 60 JU τυ-υ; MK, JJ, TD, JE, M₁₇ τυ 3 υ. MK fol. 62 ends at this point, fol. 63 is lost. In JJ the text which begins on MK fol. 64, with the words 350 32 65 (see p. 69, l. 10, and n. 72) is copied continuously without the loss of the folio being marked. The text from wines & -UK upto...... gueing in i is taken from M₁₆, M₁₇, TD, JU, JE, all of which seem to be imperfect at that point. 61 M₁₆, M₁₇, JU, JE winese. prefix جنوبار. 63 M₁₆, JE, JU نوز M₁₇ 6. 64 M₁₆ بالات . 65-66 JU omits finishing the sentence at terrore; JU, M16, M17 copy continuously the text which begins with the words. see p. 74 l. 1 and p. 1); JE adds خواسة. TD, JE break off here beginning the text commencing on p. 74 with a new line.

المالا المحاور المعاور المعاور المحمد الركا سعر المال عالى المال المحاور المعاوم المحاور المحمد المحاد المال المحادم ملك محمد المحادم المحادم

ااا العلم ها المحمومية والعلائم المحمومة المحمومية المح

שו ישוארה של בארא הישו ש שהאחלים וה سويد عربة سر واد ماد سو عربة سر مهان ساس المن عسدود الالد سامرس "جنالد عك ا عاله روح הספתה "שותה וקש הבו שהפת בישחוחו אם "יבה "ह। । नाल नाल का प्रकार प्रकात ना । हा العاص "عوالم على المالم عوس سط مهااله سمم المالي المالية المالية المالية المالية المالية المالية المالية المالية اال المراج ها مداله المال ا محمد الله من יים שללה איי המופי פייה ההוא היי אלחה או הארה וייה החוא היי המואה היי המואה היי המואה הייה אלחה או הארה הייה א 9 4 اااه الله على المحل العرب الحود الله الله سے بھارا کے فوہ ا مور دُھیے۔ اُن سے بھاراہ۔ سوبہ ردھے كس على المن والم والماس و والمال المال יונה הלומה האוו ה נהא ואלה ה לרול ה-הוולה האולף ع الح الله عليه المع المع المع المع المحاد ज्ञाता वा। तकाद गोद्रव तकार कार्याक्रिंग ने ।दि अध्य الم الم الماط علوه الحد الم الما بهاد الوو العامرة والم واو وساامره الق المرب مراب الماليك والم المرب

ושלישוי שליום שני שוויי לטששילישב שלוי ששי ישווי אשויי אוויי לששיי שוויי לששיי שוויי אשויים איין וויין איין א وهمرااله الكوري ، بهريهمات ، بهركاسوسوس سكر ومراا دريم ستان کہن ہدوس اای ، حواائن کی ماموں سوسیس مهمة مالماله الله ما مهمة ما ماله ما م ع کو بہدو کہ سیاہ کے اور بہدو ہوں مار معرد ہے۔ ہے۔ اور عادر ہے۔ ہے۔ اور مارا ہے کہ اور مارا ہے کہ اور مارا ہے ک וופן אישייא וופן אישייא "קעיופון איפי יופן וופייא וופ اله سابه الماد "سدوم الحد ياف ساد ا عدى سر ہے کرس اط کھ کوں فران اور اور اور اور کو کرم کے ام المان ولا سال المان ا المط عالم ها آل يا سل هو شماله بها يوم ال ה ל עופ שבפה ובה נים בו וא ויפ לו ו השאם ווהום הפגופ "הה שולחל הה הפגופ, "וופ פהו "स्तिना न्स्ना • स्वास्तन्त क्रम ॥ । साव न्ये اح جدو ا مہد اللہ ملال علی عدو ا مہد اللہ علی ್ಕಾ ಗುರಿಕ್ಕೆ ಸಂಕಾ ಕಾರಿ ಪ್ರಕ್ಷ ಕಾರ್ಡ್ ಕಾರ್ಡ್ಗಳ न्त्र हार्ट मेश्रासक क्षेत्र जेशाला ...

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ווים שם שב בעץ בעץ בעף פשר יושי שער שם וויש יקטן ושרוט שינושווי ש ב ש ב שיוויים שיוויים בין ****色の はらら アー・。」」 また ・**っとはい)」またり _ーバア** عدود بمود پادس دادره آسه های ۱۱ پیسانهد ابت المن في و حراد والح في حراد والمن الم שאש בל שלים ופטש אוו" בבי משאת וב שלים ואר-אר וארים שלים וביאר न्य में भुक्ति "स्मान्ति । स्वापन क्षेत्र के न्यास्य स्मान ישוטר פ טפו י בטר" ו שרפת "אורה" משו פווטר פ אר-אר ممرابع ا راس بحسا ، عدالاعمد بحس هودك و المال لمولا 110 -0-00000 -0 4004 -EI .4.7€1401 11400 • "-जास्क >-- स्पास्का ।

ייין אוונט - שוונט ש

الماعد المعالمة والمعالمة יווים בלשוב ששר פטר ישר וואו ששר פפראי פוויי בישו ובשלי י שבועדו שי בה הפגופ בנישל ו לחולתהא ופ ا ال المال ا المام عسطوط المط سال عسده ا عاعد 466 الله ساله ्राच्याच्या व्याप्ताचा व्याप्ति क्र द्वाव १६ वटा न कर שוני בי שוושי ששיבי בין אושי י שוושי י פוו "אש א שבנשישי נטאו וויד שב אווי וויד שווי שאי ۳٥ त्काद । देवहन्त । वेद्रक्का ० क्तावा -।।। ने क्र न्यद्रण 01 ्रकार । दिल्स ्रायती क्रिक्ता ॥६ न्यक न्यायत 17118 67-An week -13-0 615 to -nh -and-no 110 · 1811 + 400 & 9189-4 -427 1817 - 404-60 04 שבטאור " עויים שטאט- ייבי ועאושב הפף פף שפע שבל "स्पर्द ॥ "सहिण <u>"--</u>" एक सिंद • न्यादि "े। । سرية المكاكو " المحافظ المارة " بم المحاسد المحاسول المارة الله جوهود عال 66

² JJ, JU 1901; M16, M17 1901. 8 JJ 16. 4 M16, M17 1900. 5 MK -06. 6 MK torn; TD, JE **10.06; M16, M17 1900. 7 JJ omits. 8 JJ, JU 1901; M16, M17 -01190; M17 10 M18, M17 ald 16. 11 JE 1900. 10 M18, M17 ald 16. 11 JE 1900. 12 M19, M17, JU, JE 18 M16, M17 1900. 13 M16, M17 1900. 14 JU, TD, JE add -0. 15 JU 1990 and adds -0. 16 MK torn; JJ, JU 1900. 17 All but JE om.; JU 1900. 18 M16. M17 1900. 17 All but JE om.; JU 1900. 18 M16. M17 1900. 19 JE 1900. 1900. (for 1900-06) on the margin. 20 MK, JJ, TD om. 0. 21 JU, JE add -0. 22 JU, JE add 190. 23 JU, JE 1990; MK, JJ 1900. 24 JU 1909. 25 M16, M17 om. 26 JJ, JU, M16 1901; M17 1901. 27 All but M16 add 21 190.

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⁶⁸⁻⁶⁹ JE omits שין: M₁₆, M₁₇, JU, TD שין: אַטַן בּשַּי. 70-71 MK, JJ, JE, TD om. 72 M₁₆, M₁₇, JE, JU ווּב. 73-74 M₁₆, M₁₇, JU, TD שיבי ווּב. 75 MK, JJ שים. 76 M₁₆ M₁₇, JU, TD אַרְטִין: JE, TD אַרְטִין: JU וְּטִין: 77 MK, TD, JU מלל שיני: JJ adds שיני: JJ adds שיני: JU יְטִין: 79 JE, TD בּשַׁן: 39. 80-81 MK torn, but there is not room for both שיני and אַפּשִּיבי: JJ, TD, JE om.; JU omits שיני: 82 JJ, JU וְטִין: M₁₆, M₁₇ שִרְטִין: 83 JU adds שין: 84 MK, JJ add שיני: 85 MK, JJ שיני: 83 JU adds שין: 84 MK, JJ add שיני: 85 MK, JJ שיני: M₁₆, M₁₇ שִרָּי: 86 JJ שׁן: M₁₆, M₁₇ om 87 M₁₆, JU add שייבי: M₁₇ adds שיני: JU וּמָדִי: 90 M₁₆, M₁₇ שׁוּשִּׁרִּי: 91 M₁₆, M₁₇ שִרִּי: 92 JJ שִּוּרִי: JU וּמָדִי: 90 M₁₆, M₁₇ שׁוּשִּׁר. 95 JU omits. 96 All but MK, JJ שׁן: 97 JE שִנּי: 98 JE מִיִּרִּי: JU adds שיני: 99 M₁₆, M₁₇ שִרְי: TD אַרָּי: 100 TD prefixes בּבּי: 1 JJ, JE בּיִּיִּייִיטָּייִטָּי.

ا الماكس الماسة المامالي الماس الماسة الماكدي الماكدي الماكدي ושב שתוו פה שש בששו שתוואוו ו פוש שיפי וווו وم کری ، قری وید مهااها، مرس الله الله الله الله الله الله سج المكاه الس سركوكا، بالس كمدهكاة سير اعسه والم الم مراسمه المور م المال والمس سحر المال م والمعال، ع والمعادة न निका भार करने नात अपन निकार का अपन निकार कराते । على المالة المالة المالة به مالهده من المالة الم سط الماعد و بهرسم سط عدهااه صول وسو سط واس ب ا عدون بهرا الماس و الماس الما े हाति । किंगा ।।ति • निर्मा किंगा ।। निर्मा । निर्मा ।। قري عه وي رسه معالها، مور مره م وعاره ماس ، المهدارات عر مهااهه والمع ودعا المه عالم

³⁹ JJ שבייויקט; M₁₆, M₁₇ -טויקט. 40 MK, JJ פּשָהּ; M₁₇ שפּשּה. 41 TD, JE שַּהָּה. 42 JJ שֵּהַיִּטִיבִּי; JU, M₁₆, M₁₇ ווּעָטַבּי. 43 MK, JJ, TD om. שוֹם. 44 MK, JJ שביים. 45 JJ מְטַבּייִטִיבּייּטּיִּטְיּ אַרָּאָרָאָרָ, MK, JE, TD, M₁₆ מְטַבְּיִטְיִישִּׁרִיּ ; M₁₇ וּמְטִּיִישִּׁרִיּ , 46 MK, JE, TD בּיִּבְּיִייִּ , 10 מְּנִי , 10 מִנְּיִי , 49 M₁₆, JU, JE om.; M₁₇ add שוֹיִי. 48 M₁₆ בְּיַכְּיִ , 10 מִנְּיִי , 10 מַנְּיִי , 10 מִנְּיִי , 10 מַנְּיִי , 10 מַנְיִי , 10 מַנְיִי , 10 מַנְיִי , 10 מַנְּיִי , 10 מַנְּיִי , 10 מַנְּיִי , 10 מַנְיִי , 10 מַנְּיִי , 10 מַנְיִי , 10 מַנְיִי , 10 מַנְּיִי , 10 מַנְּיִי , 10 מַנְּיִי , 10 מַנְּיִי , 10 מַנְיִי , 10 מִּיְיִי , 10 מַנְי , 10 מַנְיִי , 10 מַנְּי , 10 מַנְיִי , 10 מַנְיִי , 10 מַנְיִי , 10 מַנְי , 10 מִנְי , 10 מִנְי , 10 מַנְי , 10 מַנְי , 10 מַנְי , 10 מַנְי , 10 מִנְי , 10 מַנְי , 10 מַנְי , 10 מִּי , 10 מַנְי , 10 מַנְי , 10 מַנְי , 10 מִּיְי , 10 מַנְי , 10 מִּי , 10 מַנְי , 10 מִּי , 10 מִּי , 10 מִּי , 10 מַנְי , 10 מִּי , 10 מַנְי , 10 מִּי , 10 מִּי , 10 מִּיְי , 10 מִּי , 10 מַנְי ,

سوله الله الماعة الماع

۱۰ مراحد سال هامه و و بعد مهااهد من مراح الدور من المدالا المحروب المراء المول من المولا الموروب المراء المولا الموروب المراء المولا المراء المولا المراء المولا المراء المولا المراء ا

²¹ JJ אַוּקָטיּ; JU וְּתָיוֹ; M₁₀, M₁₇ -טּיִּגָטיוּ. 22 JJ -פּרוּיִגָּי; M₁₆, M₁₇ -טּיִּגָטיוּ. 23 MK, JJ om. 24 JJ אָטּוּגָטי; M₁₆, M₁₇, JU וּיִּגָּי. 25 M₁₆, M₁₇, JU וּיִּגָּי. 26 MK, JJ -טְּגָּיִטי. 27 M₁₆, M₁₇, JU שַּׁרְּצָיִי; TD שַׁרְּצָיִי; JE -שַּׁרְּצָּיִנְיִי for שׁ רְיִי רְיִי 28 JU, TD om. מוֹ מוֹ מוֹ מוֹ שׁׁרִיפִייִ; M₁₆, M₁₇ add שוויפּיטיִי; JE בישוויפּיטיִי; M₁₆, M₁₇ add שוויפּיטיִי; JE בישוויפּיטיִי וּ אַנְייִי 29 MK repeats; JJ prefixes פּייַר. 80 All but MK, JJ מּמַל בַּיַבְּיַר. 81 All but MK, JJ מּמַל בַּיַבְּיַר. 82-83 TD, JU מְטִייַט בּיִּרְיִי וִיְּרְיִי אַרְיִּי בְּיִּיִּי וְּעְּיִי בְּיִּי וְּעִּיִּי וְּעִּי וְּעִּי וְּעִּי וְּעִּי וְּעִי וְּעִּי וְּעִּי וְּעִּי וְּעִּי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִּי וְּעִי וְּעִיי וְּעִי וְּעְיִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּיִי וְּעִי וְּעִי וְּעִי וְּיִי וְּיִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּעִי וְּיִי וְּיִי וְּיִי וְיִי וְיִייִי וְיִי וְיִי וְיִי וְיִי

לריט י בט ווט

• ,स्युशंकात्राद्ध काशाकि नी केन्याद न् . कुर्द स्ट्र

क्ष्म त्या ति तितम् क्ष्म क्ष्मावा । मे क्ष्म ति त्या क्ष्म ति क्ष्माव क्ष्म क्ष्माव विकास क्ष्म क्ष्माव क्ष्म क्ष्माव क्ष्म क्ष्म क्षम क्ष्म विकास क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म विकास क्ष्म क्ष्

¹ M₁₆, M₁₇ add ext equ; TD, JE add -υρυκ the ext equ; JU adds -υρικ ε² Δ² -υρυκ the ext equ; 2 All but MK, JJ add = εχυλυ τ. 3 MK κοιυμελως; JJ κοιυμελως; JU κοιυλεικς and adds κεχτ. 4 MK κος εκ; JJ, JU, JE, TD κεχτ. 5 MK, JJ κουν. 6 All but MK πουλειλεί. 7 M₁₆, M₁₇, JJ, JU κυινεχτ. 8 JJ -υλικυ; M₁₆ -υικυ; M₁₇ που. 9 M₁₆, M₁₇ add κικυ; JE, JU, TD add κικυ 1. 10 M₁₆, M₁₇ ενυχτ; JF, TD κυχτ; JU ερυχτ. 11 JU, JE, M₁₆, M₁₇ add ελως; JE puts it in parentheses. 12 MK, JJ κυχτ; M₁₆, M₁₇ -υιχυ; JU κων. 18 M₁₆, M₁₇, JU add εκε. 14 JU adds πυ. 15 All but MK, JJ λεχτ -υυμε. 16 JJ κυλες; JU κων; M₁₆, M₁₇ -υιχυ. 17 M₁₆, M₁₇ κωλ; JU adds κωλ. 18 All but MK, JJ λεχτ; M₁₆, M₁₇, συλες. 19 MK omits; JJ πους; M₁₆, M₁₇, συκς; M₁₆, M₁₇, JU also add -υιχυ. 19 MK omits; JJ πους; M₁₆, M₁₇ -υικυς. 20 MK κος ε.

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المحصر الماليات مهدي المحالة المحمد المالية المحمد المحم

भारत हात तिक महत न विका किता कामा का कित कि का किता का का कित का का किता का का किता का का किता का का का का का

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בראה ווהאופתה נהווהם של בלהלה בתה בתובות العام كالمرابع المرابع المرابع المرابع المرابع المربع المر ا الله وسر الكلم رها الكلمة المراهمة المحملة المحملة المحمد المحمدة ال سور ماهمسریا (مع) کمور المسرسواس الله ماه احر وسر ا المار م المار م المار م المار م المار م المار م ופופש אטטקטש י אט שוו פיייש שב שביי ועדר ا المام من المام ا كورس ساو بوالك اسا عربس سي الحل الم المر الحرب ا وركم من المرب الم روب عود مع وسوم بر اعدار ، مدوده ا مهاار وسوما واله الله الله وسرك المدوم المحدو وسر والود وام لحاظ اله الله الم المالية المالية المساها المالية المساها المالية ال رس ماله معه مهاار ، رسوس ومه ماا رسه،

יו שים וופון פוש שבשי בשוושר פאר ו אפאר הוואו פוח ההרואוו פווה הרואווה פאר ו האוואו פוח הרואוו הרואוו פוח הרואוו פוח הרואוו הרואוו פוח הרואוו הרואווו הרואוו הרואו

¹⁴ TD, JU 2. 15 MK, JJ star. 16 TD omits. 17 MK torn; JJ 10 10 2003. 18 MK, JJ 2003. 19 JU 2014. 20 JJ 16. 21 Thus all for equation. 22 MK, JJ 1012. 23 TD, JU 27 LD, JU 25 JJ, JU 2014.; TD 3121. 26 JJ 102. 27 MK, JJ 2014.; TD -02 103.

اعدا "عدو برين ب حل ااور ا

[שנפו י שנציוו י פושוא]

שלוב של אושים שושים לן א שנבלו י פושא פאי יופש ועום שייים בי בשניטם "א ישים אוט ישיים שייים ביים ווט ישיים ביים ישיים ביים ווט ישיים ביים ישיים ביים ווט שם שו שו שו שישור שו אם הדו הבץ هابه الله المحال مولها ١١٥١ سعومال الما المعالم المالم ا ما هر م دمالمحمد المادية الماد المادية المادية المادية المادية פוחוו נוש פישי ושו פושפ ושלים מושיעים ביוווין معسر الله على ما الم على عواه والم ملى احدودمر ווא פוו פוש טיטי ו שא ישינייניי ו און י פאינ נושי المار موال المار موال المار والمار وا שיי וופשוושי ופשיים יישון הושטן ווט שישטי ופווופיע भ्रातिक काम न्यानिक का स्तित سواس به ماسود وسي د سددد ود ومراام د والم ישיי וישיל י לפשי ליי ייבער "פא פא ליי" אישוואי י

¹ TD, JU were were so me; MK; JJ see for see. 2 JJ mis. 8 TD, JU add s. 4 JJ se. 5 JJ omits. 6 MK, JJ see. 7 MK torn; JJ cm. 8 TD se. 9 TD, JU sees. 10 JU se. 11 TD omits. 12-18 MK 3 66; JJ see 3 66.

هوسد المرابع على و مال علماله ا رومه الله على المرابع الله المرابع الله المرابع المرا

שילש" אינו י" ש טאינץ ש אטמי י שישערבץ" וכי לפום נושי ושים שוו ליישושי מא בנטא ישו שנילוטו" יאוופן נאים יי ענטשי ווט יאנע איין ווטייטין ייב' נפן ו ورد ساقاء مع دوري هم معادر الا سدول راس ل יישוני שובומיי שוני ושוושי י שוויי ושישישי י שוויי אפונה אות יההו יפפ ו החובה יפפ יפפון) שיש שוב שוש שוב שישיש ביש בישישים בישישים בישישים שישים בישישים בישישים בישישים בישישים בישישים בישישים בישישים שים שים שים שים שם שופו שום ייים בייים שום ייים בייים שום ייים בייים שים ייים בייים שום ייים בייים שום ייים בייים שום ייים ביים שום ייים בייים اده على الله ومهاام عود علا دمم سورك. שבים שבים מן בענים ושניים שליים שליים וצלוח אשב "בורים אם "בורים אם "בורים ליים ביים שליים וציים וציים וציים ו المراجع دول الم دوروال عاد المحادة والمحادة والمحادة "שא אפן ארום באים שא והא שים אים בא האם שבר "הם של האום של האים הבא האם הבה האם הבר "בב ט-נאוט שאת שוו משוף" ו אוו שוו שינוא ו פושפ שוו פואוו مروه عم عدر معه موسم اعراماا المالي المالي المسلم المراما المالية ممه ا دور علمه ا مولا المهرا المحراء و عدم علمه .

• प्राच्छे । न्याकाता । स्टा ॥ काठिश

⁴⁸ MK, JJ 22-20. 44 MK torn, JJ-2. 45 MK, JJ 2642-2069.
46 TD omits; JU 6142-2. 47 TD, JU -... 48 TD, JU 727-1020. 49 JJ 101200; JU 101206. 50 MK, JJ 10120-20. 51 JJ omits. 52 MK, JJ, TD 607. 58 All 607. 54 TD omits. 55 JJ 62. 56 MK, JJ 667. 57 MK, JJ om. 58 MK, JJ 742-20. 59 TD, JU 101100-20. 60-61 MK, JJ om. 62 TD, JU 121120-20.

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ر, المراكرة هرغسهاع، واغراء السعم، المودسر المهاع، واسراعه، المردسر المهاع، واسراعه، واسراعه، واسراعه، واسراعه،

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[بعق م مسويا اح عسكوريها]

مدے وردمار عموم میں الهادم الها محمد الها الهادم معمد الها الهادم الها الهادم الهادم

مه ا مااا ا وسراعاط م شماعالم معه احر صاد رب معهده، معمد المناه المراعاط م شماعالم معهد المراعاط مي الحر المن المناه الم

¹ TD, JU add - open in sti squi. 2 TD, JU - unequenu. 8 M washing; JU analysing. 4 JU quina unu. 5 JJ omits, 6 MK, J quashing. 7 JU quinu. 8 JJ - units. 9 MK, JJ om. 10 TD, J etc. 11 JU, TD ways. 12 JJ in. 18 Thus all; better 9 or eight

ווחו מרומשו ווחו הרפלה והאל המלה ווחו מרומשו וושון , ארפלע שישו "פני ווש מראושט ושבע ישע יוני-נייבטי ליש בלימשא" ובלייבטים משם שו ושנים المالية المال المالية علا اله من المال ا سن الله ما السيد مول دراك المس سح مد الله المرح الموالمي و الما موالم مرفي مرفي ما الم שית פשר שב פר שבי הרושו שווחא חוו ובינו פושו ا رائم ادر محمور معرانه المالية المالية المالية المالية عالم الر هامة م عسم المالمة مالمه المواملة יייף פיועדעב ופטי שו מיישים בין בעיים שו טייבעיף ייי שיביש א שייביש, שייביש א שיין ששישי א שאבי مهرية مهرية عد معرب الع ما معالم العام العام العام שוושישו וופטשולטי י לייבען ו שישועני י שוושישי الارسماس الله والما المام المستعاس المحل الله الله • 189 KAC AC-AC 134 KALL , A

• प्रकार का का निवास । किया

¹²⁸ MK, JJ - 124 MK, JJ om. 125 JU ec. 126 MK, JJ vd. 127-128 MK, JJ om. 129 JU vj. 180 JU - 3. 181 MK torn, JJ reprie. 132 TD - 127-3. 133 MK, JJ rec vj. 134 MK orn; JJ Leve. 135 TD vary 31. 136 MK, JJ recu. 187 JU vg. 188 TD vq. 23.

على القال عالم المحمد مدهد القال عار مهم القال عار مهم القال المحمد القال المحمد القال المحمد القال المحمد المحم